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NANDAPUR

(A FORSAKEN KINGDOM)

PART I.

BY

Kumar Bidyadhar Singh Deo, B.A., B.L., M.R.A.S. (Advocate)

JEYPORE.

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Late Maharaja Ramachandra Deo Bahadur,
Jeypore Samasthanam.

THE SACRED MEMORY

of

My late lamented Brother-in-law,
Maharajah Ramachandra Deo IV,
Bahadur, Jeppore Samasthanam.

(*Sometime Pro-Chancellor, Andhra University*)

whose

Untimely death inspired the author

to

Execute this insignificant work

on

THE BRIGHT DAYS OF NANDAPUR.

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PREFACE.

There stands Nandapur with her hoary antiquities on the banks of the river Gangeshani or Ishani-Ganga which is considered as very sacred by the people of the coastal areas and that of their hinterlands, who call it as Dakhinakasi (Southern Benares) and flock there in large numbers in the Sivaratri festival (February—March) to visit the temple of Sureswara or Sarveswara and the famous cave of Borra (situated near Nandapur). The flow of the sacred river Gangeshani lends much importance and sacredness to Nandapur, as the pilgrims take their bath first in the Gangeshani and then proceed to the temple of Sarveswara, and later visit the Borra cave. The modern historians and research scholars as well have neglected her in such a way that the Agency folk in Jeypore attribute every relic of Nandapur to some mythical origin, which generally goes beyond the comprehension of a rational man to place any reliance on it.

The relics of Nandapur point out to every passer-by the past greatness and prosperity, which she possessed in her bright days under the powerful dynasties of the Nandas, the Silas, the Gajapatis and the Sankaras of Jeypore. In the excavations of the Buddhist remains at Bhattiprolu, a hexagonal crystal bead with an inscription on it has been discovered, and it is now in the Madras Museum. This inscription mentions the name of Nandapur. Thus it is proved that Nandapur had its existence even in the Buddhist period (vide appendix O).

But here I am not concerned with the antiquities of Nandapur.

I am concerned only with its medieval period, i. e., when it came under the sway of the Sankara Dynasty, the ancestors of the present family of Jeypore. Even under the

rule of the Nandas and the Silas it was no less powerful. It is learnt from the history of Dakhina-Koshala how the two young wrestlers named Hira and Madana of Nandpur-Jeypore helped the then Koshala Rulers in the course of besieging the Fort of Dantwada in Bastar in the 12th century A. D. The prestige and prowess of Nandapur reached its zenith when Viswanatha Deva of the Sankara dynasty succeeded Pratapa Rudra Deo Gajapati as Gajapati of Orissa. He was the last great prince of the house of the Gajapatis of Orissa.

The European and the Indian scholars as well have omitted his name from the line of the Gajapati kings who ruled over the Kalinga Empire in succession. The Vaisnava preachers have failed to trace the origin of the Avatāravāda in the Neo-Vaisnavic cult of Chaitanya, to the activities of that great Vaisnava Ruler Viswanatha Gajapati of Nandapur.

Like a man groping in the dark I have endeavoured to collect materials as much as possible to connect the last missing link in the line of the Gajapatis of Orissa before it was finally conquered by Ibrahim Qutb Shah on the one hand and the great General of Akbar in the other. Most of the accounts embodied in this book are taken from the palm-leaf manuscripts preserved in the house of Mahopādhyāya Pandit Ramnath Nanda of Jeypore, author of Jeypore Rājavamsāvali in Sanskrit. A similar palm-leaf record was secured from Purohit Lingaraj Udgata of Jeypore, and another was handed over to me by the ladies of the house of the late Nilakantha Kharasudha Patnayak of Jeypore in 1936. The last is still in my possession. I have secured a separate palm-leaf manuscript from the family of late Narsingh Santra (Jeypore), a well known worker in the amalgamation movement of the Jeypore Agency with Orissa. This manuscript describes the family traditions and usages of the Sankara dynasty and includes in its body the Virudāvali or titles used by the then rulers of Nandapur or Jeypore. The above palm-leaf too has helped me very much in compiling the history of Nandapur. The late Maharaja Sir Vikrama Deo, K. C. I. E., engaged

several Pandits to collect available materials to write a history of the Suryavamsa, otherwise called the Sankara family of Jeypore. But his noble attempts for the purpose could not succeed owing to lack of proper guidance in the research. His son, the late Maharaja Ramachandra Deo, did not take any interest in the matter, although a small pamphlet on Jeypore was published by me in 1927 in order to create his interest in the history of his own family. But it gave every indication to him that in future I would try to write a short history of Nandapur. Unfortunately Ramachandra Deo died in 1931 without leaving any issue and was succeeded by his uncle Sahityasamrat Maharaja Sri Vikrama Deo Varma, D. Litt., as the Maharaja of Jeypore. I was all along engaged in the Orissa Amalgamation Movement in such a way that it was not possible for me to devote any time and energy towards my long-cherished idea. Owing to the sustained agitation of the Oriyas of this Agency, His Majesty's Government was pleased to amalgamate Jeypore Agency with Orissa in 1936.

The long association of Jeypore with the Presidency of Madras, has mingled her political and social affairs in such a way that it is not an easy task to eliminate the sources of her history from those of the South. Hence, it has been necessary to go through the contemporary historical works of the South, including the accounts of the medieval kingdoms in the Deccan, in different languages, such as the Marhathi, the Telugu and the Urdu. Charles Grant's Political Survey of the Deccan has enabled me much to trace the history of the rule of Viswanatha Deo Gajapati, who belonged to the line of the Nandapur Chiefs. His well-known Godavari treaty with the Sultan of Golconda in its original form, is still available in the Library of the Nizam of Hyderabad. Inspite of my best efforts I have failed to procure a copy of the same. The book called 'Bastarbhusan' in hindi has provided me with historical data to fix some of the contemporary ruling dates of the Rajas of Nandapur.

Thus I have attempted to restore the obscure history of the once powerful kingdom from oblivion; and its further investigation may throw further light on the subject, to fill up the dark period of the tottering Kalinga Empire of the Gajapatis of Orissa.

This book is the first part of the History of Nandapur and carries the narrative down to the first occupation of the Northern Circars by the East India Company under a firman from the Emperor of Delhi in the reign of Vikrama I, who ruled Jeypore from 1758 to 1781 A. D.

Lastly, I am very thankful to Rai Bahadur Gopal Chandra Praharaj Sahityabisārada for the trouble he has taken in publishing the work from the Bhashakosha Office at Cuttack.

Jeypore, (Orissa).
Dated 1-8-38

}

B. SINGH DEO.

Vizianagram,
10-12-1938.

INTRODUCTION.

Prof : Pradhanisekhara B. Seshagiri Rao, M. A., Ph. D., M. S. A., (Paris)

I have very great pleasure in introducing this thesis of Indian Historical Reconstruction to the discerning public in India and abroad, interested in the continuity of the history of Hindu rule in India from ancient to modern times. The learned and noble author of this work, Sree Kumar Bidyadhar Sing Deo Bahadur B. A., B. L., who has applied his critically constructive mind to the visioning forth of this continuous historical process through the ages in a little known and little explored region of our country, is himself a scion of a Raj-family which once held independent authority in the Orissa Gadjaths; and he has now become a distinguished member of the present Jeypore, the old Nandapur, Maharaja family by marriage. His second son Sree Ramakrishna Deo as Yuvaraja of Jeypore, will, like the Vakataka Rudrasena Maharaja, who succeeded to the sovereignty of the Bharasivas in ancient times, carry forward the Jeypore line into the new Self-governing Federated India. It is but right and opportune that Sree Bidyadhar Singhji should now publish this systematic and readable account of the Jeypore Maharaja Vamsam, which had not been attempted before on any such scale and in any such research spirit. Being a pioneering work, it cannot obviously claim to be complete or, in any sense, the last word on the subject. But it sufficiently clearly indicates the existence of vast uninvestigated,

materials and places of antiquarian interest, waiting to be explored by historical and archeological researches; and he really makes out a strong case for the early organisation of an Archeological Department for Jeypore, such as those working in Mysore, Travancore and Baroda.

This reconstruction is based mostly on published materials, though the existence of unpublished and unexplored sources is indicated, and these mostly consist of District Gazetteers of Madras Presidency and the "Source Book of Vijayanagar History" published by the University of Madras. These, along with other several unpublished materials of other similar Kalinga Rajyams, now called Zamindaries, have been under my consideration for over two decades in connection with my Kalinga History studies initiated by the late G.V. Apparao Pantulu, sometime Epigraphist to the Vizianagram Raj. I have come to the conclusion that, until most of these unpublished sources of Kalinga History see the light of day, it will not be possible to present a just and really satisfactory account of the history of Hindu rule in these regions. I am even more critical than my friend, the author, about even these published sources on which he had to rely; for, the Gazetteers were evidently composed to support the theory of British historians of India, that every thing in the country, before the British assumption of sovereignty, was anarchical autonomy, while, either Moslem accounts like Ferista's or Hindu accounts like those gathered in "the Source Book" have large elements of exaggeration and courtly praise which require to be discounted in sober history. My friend has no doubt tried to appraise these accounts critically; but they have yet got to be tested by materials of other contemporary principalities similar to Nandapur, which remain to be published. Even the Mackenzie Manuscripts of the Madras Oriental Library on which the Gazetteers and other reports were based for historical accounts, do not claim to be complete or the only available authorities.

The thesis governing the present account of Nandapur is that, contemporaneously with and on the decay of, the rule of the last Gajapati dynasty of Cuttack, the Rulers of Nandapur, who even claim to have conquered them, held undisputed sway over South Kalinga, protecting the country from internal disorders and foreign aggression and helping the development of the culture and welfare of the people of all communities and grades of society. This view is really new to Andhra or South Indian History and invites very careful, earnest, impartial and patriotic consideration. It is interesting to note, however, that the ancestors of the present Jeypore Maharaja-vamsam claim to have come to Nandapur in the fifteenth century A. D. originally from Jammu, Kashmir and became affiliated to the original Nandapur family. There is also another view accepted by the author of the Vizagapatam District Manual that the Jeypore family inherited the Jhadrakhand region by marriage with the family of the Gajapathis of Cuttack, and this view is also quoted in the present work by the author. Similarly, there is also a view that, at one period in their family history, a member of the Pusapati Maharajavamsam of Vizianagaram (in Kalinga) married a daughter of the Gajapathi Ruling family of Cuttack, and like the rulers of Nandapur in the Hills, maintained Mahamandalaswaratwa in the Kalinga plains, protecting the country, from internal commotions of the hill people, and from the aggression of foreigners beyond the Godavary. While, the Rajas of Parlakimedi claim to be quite a different Gajapati and Ganga line altogether I have therefore little hesitation in saying that the thesis of the present work deserves the most careful study in relation to that of the other Raja and Maharajavamsams of our Kalinga country wherever it happens to touch them or deal with political and cultural history of Kalinga, contemporaneous with them. I have shown in my "Studies in Jainism" and several articles in "The Maharaja's College Magazine" and elsewhere, how the Ganjam and Vizagapatam region deserves to be thoroughly explored, particularly archeologically—even for the

recovery of the dark period of Andhra History up to the foundation of the Eastern Chalukya sovereignty at Vengi. The publication of the present work is a solemn call to such serious investigation.

I congratulate my friend Sree Bidyadhar Singhji on compiling this heroic account, not only with justifiable family pride, but in a spirit of commendable larger Indian patriotism.

Vizianagram,
Andhra Research University, }
(Sree Bharati Thirtha.)

B. SESHAGIRI RAO.
President (Emeritus)

THE GENEALOGICAL TABLE OF THE SANKARA DYNASTY OF JEYPORE.

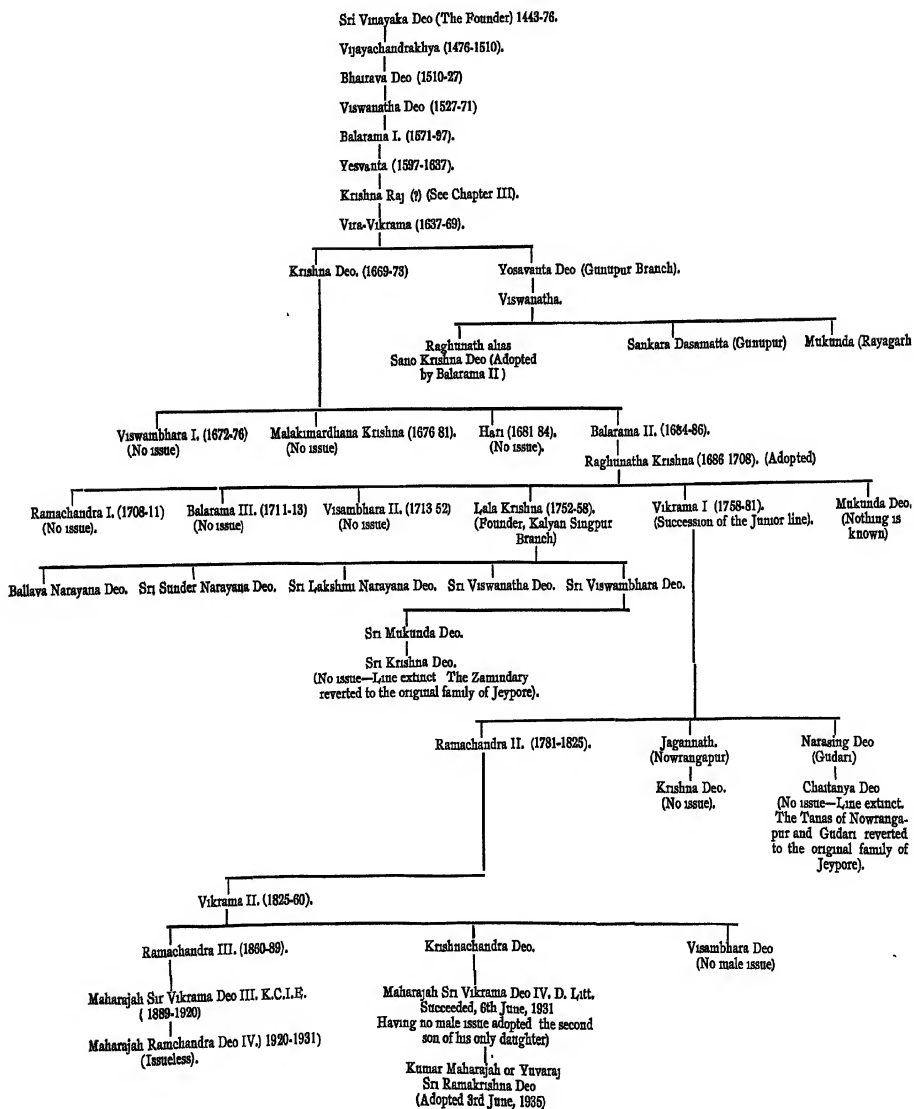


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NANDAPUR

(A Forsaken Kingdom).

Chapter I

Out of the break-up of the Bahamani Kingdom in 1526, arose the five Sultanates of the Deccan, including the Kutab Sahi Kingdom of Golkonda. Similarly came to existence the Kingdom of Nandapur (formerly ruled by the Silavamsa line) after the break-up of the Orissa Gajapati Kingdom of Prataparudra Deo in the five Northern Circars of the Deccan. Our historians have given us very meagre accounts of the line of the old Silavamsa kings who became equally powerful in the 13th century like the Matsyas of Oddadi or Odravadi in the present zamindary of Madgole in the District of Vizagapatam in Madras. It is known from the inscriptions of the said Matsya Rulers that the two powerful lines of the Silavamsas and the Matsyas were acting as the chief Feudal Lords in the Southern Dominions of the kings of Orissa. Copper plate grants found at Dibbida Agraharam in Vizagapatam District say that the founder of the Matsya family descended from a Fish, married a daughter of the king of Orissa, and was appointed to rule over the 'Oddavadi country' (E. i. v. 108). 'Odda-vadi' means 'the beginning of the Oriya land'. But nothing particular is yet known about the Silavamsa line of Nandapur except that one of the Sila kings married a princess of the Matsyas, which has been duly recorded in the inscriptions that are found in Sri Kurmam in the Chicacole Division of the old

Ganjam District (also see V. R. iii., 137 Simhachalam). Thus, there existed a sort of matrimonial alliance between the two governing houses under the kings of Orissa. In course of time, the Matsya principality merged in the powerful kingdom of Nandapur owing to the weakness of its rulers. No account has been left behind by the Silavamsis to enable us to trace their whole line that once ruled over the land which is ever watered by the perennial stream of the Sila-river. It is conjectured that the origin of the Silavamsa family had some mysterious connection with the Sila-river which flows close to the old site of Nandapur. The same river Sila is flowing through the area of Madgole, i. e., the land of the old Matsyas, by the name of the Matsya or Maccha river. "The Macheru or Machkund (fish river) rises in the Madgole hills on a 3,000 feet plateau and at first runs nearly north along a very sinuous course, passing close under Yendrika hill, 5,188 feet above the sea (the curious fish pool is near here) and through the wide Padwa valley. When about 35 miles south of Jeypore, it winds westwards along the edge of the plateau, as if looking for a way down through the low hills which fringe it there, and then suddenly turns at a sharp angle to the south-west, down a steep descent. The drop changes a somewhat sluggish river flowing between banks of red earth into a series of rapids foaming between enormous masses of boulders. Three miles from the bend, about the same distance south of Badigada, and 26 miles from the nearest road, the descent is barred by a huge barrier of rock shut in on either side by walls of rock two or three hundred feet high. Below this is a sheer abyss of 482 feet over which the river flings itself into a boiling pool half hidden by dense clouds of spray on which the sunlight throws the brightest of rainbows. In the dry season it is possible to scramble to the edge of the abyss and look straight down through the spray into the great pool beneath, while from beneath, the scene is the most impressive in all the District. Below these falls, which are the highest in the Presidency, the river flows south-westwards in a deep and gloomy gorge, hemmed in on both sides by rock-walls hundreds of feet high,



Badigada Water-fall (Ramagiri).

in to which it is impossible to descend and which is said to continue for many miles." The river once formed the boundary line between the old kingdom of the Silavamsa in Nandapur and that of the Matsyas in Madgole. Thus, we see that one and the same river bears two different names in its upper and lower basins respectively. It is called Sila from the place where its current is much obstructed with rocks and hillocks in its smooth flowing. But Captain Owen in his valuable 'Diary of Expedition to Jeypore' (1855) mentions a separate river of the name of 'Saila-gedda' (Saila river), in the course of his journey from Nursapatam to Jeypore. The word 'Gedda' is a Telugu term for a river, in Oriya it is called 'Nai' or 'Nadi'. It flows at a distance of about 400 yards to the south-east of 'Oogamupeta' (Hukumpet). Its width is 100 feet, and the banks are 15 to 20 feet in height. This stream meets the above mentioned Maccha or Sila river at a certain distance down the Yendrika hills and the long ranges of the Boningam or Bhulingam Parvatam (hills) in the Madgole portion of the Jeypore zamindari. The beautiful village of Paderu which is situated by the side of the upper portion of the Matsya or Maccha river, was once the seat of the old Matsya kings of the Oddadi country. The exact derivation of the term 'Paderu' is unknown. There is a stone here shaped like a fish, and the Matsya Rulers used to be installed on this stone-throne in olden days. They used to carry a figure of a fish in their State banners, and the picture of a fish was their family emblem. No accounts enable us to trace out any connection the later Madgole family called Bhupatis had with the Oddadi Matsyas of the 13th century and who claimed as well to be descended from the Rulers of the Matsya Desa (the fish country). While there are other accounts to prove that the Bhupatis of Madgole came to this country with the founder of the present Jeypore family whose relations they were and who gave them the Madgole country as fief with the title of Bhupati (Lord of the earth). And we find from the accounts of Jeypore that Madgole and its contiguous area Golgonda were the two feudal tenures under Sri Vinayaka Deo, the founder of the present Jeypore family. However, the later Matsyas or Bhupatis of Madgole zamindari

had great regard for the 'Fish pool' or Matsyakunda near Paderu, and they very zealously protected from harm the Mahseer (fish) in it. It is a curious pool on the Macheru or Matsya river near the village of Matam, six miles north-northwest of Paderu. "A barrier of rocks runs right across the river there, and the stream plunges into a great hole and vanishes beneath this, re-appearing again about a hundred yards lower down. Just where it emerges from under the barrier, it forms a pool which is crowded with Mahseers of all sizes. These are wonderfully tame, the bigger ones feeding fearlessly from one's hand and even allowing their backs to be stroked. They are protected by the Madgole zamindars who on several grounds venerate all fish out of superstitious fears. Once, goes the story, a Brinjari caught one and turned it into curry, whereon the king of the fish solemnly cursed him, and he and all his pack-bullocks were turned into rocks, which may be seen there till this day. At Sivaratri a festival occurs at the little thatched shrine near-by (the Pujari at which is a Bagata), and part of the ritual consists in feeding the sacred fish." (Description given by Mr. J. A. Sandell, Supdt. of Police, Jeypore; and see also J. O. A., Vol. I., pp. 26-30).

This is generally called Matsya-Kunda and considered as very sacred by the people of the locality, and the same is mentioned as Matsya-tirtha by the followers of Lord Chaitanya, as a holy place visited by Sri Mahaprabhu in the course of his southern pilgrimage from Purushottam or Puri in 1510 A. D. Of course, some of the scholars indentify the Matsya-tirtha with Mahi (a French possession) on the western coast in Malabar, on the ground that Sri Chaitanya (according to Chaitanya Charitamrita) visited the place after visiting Ananta Padmanabham, Sri Janardan, Payoshni, Sringeri etc. But Sir Jadunath Sirkar says "In this connection we should bear in mind that no record of Chaitanya's pilgrimage was kept at the time it was made. His disciples heard of it, evidently piecemeal, from his lips long afterwards. A diary constructed on this basis by Govinda Das has been lost. Our author Krishna Das Kaviraj frankly admits (at the beginning of Book II. Canto ix) that he



Matsyakunda. (Padwa)



A close view of the fish, playing in the Fish-pool.

has not been able to name the holy places of the South in the order in which they were visited by the Master."

This pilgrimage of Sri Chaitanya was performed between 1510 and 1512 A. D. In this period we find that Rai Ramananda was the Governor of the Gajapatis at Vidyapur, and Bhairava Deo a Chief Feudal Lord under Prataparudra Deo in his Southern dominions, was ruling over the mountainous kingdom of Nandapur and he was third in descent from Sri Vinayaka Deo, the founder of the present family of Jeypore zamindars. This Nandapur or Jeypore has also been known as Jharkhand in these parts of the country from time immemorial, although the name was applied to the jungle of Chota-Nagpur by Sri Chaitanya on his way to Vrindavan. The southern parts of the present Jeypore zamindary, known as Mallakimardanagiri or Malkangiri, is still covered with thick forest having an area of about two thousand square miles towards the side of the Godavari. 'Almost the whole of it is one vast jungle'. On his way from Simhachalam to Vidyapur it took a pretty long time for the Lord to reach the Godavari, where he could meet Rai Ramananda, the Governor of the Province. This proves that he followed the hill route that leads to the Godavari through the forests of Vizagapatam Agency i. e. the portions of the old Nandapur kingdom. He danced in ecstasy in the thick forests of Nandapur which appeared to him as Vrindavan. "Nothing can exceed the extreme beauty of this lovely river (Matsya or Maccha, flowing through the Padwa valley) with its bamboo-covered banks, its deep, long reaches of water, its falls, its grass-covered islets and its rushing clear water". This natural beauty of the high lands with its forests made him 'heedless of outer things', and his 'emotion of faith' enabled him to overcome the difficulties in the rocky mountainous region of the country. Matsyakunda or Matsyatirtha is situated between Simhachalam and Vidyapur; and Nandapur, the capital of the old kingdom of the same name, is located at the distance of 34 or 35 miles from the said Matsya tirtha towards its northern direction (Vide appendix L.)

The author of "A Forgotten Empire" mentions that the fort of Kondapalli in Kristna district was defended by almost all the feudal Lords of Prataparudra Deo for three months continuously, after which it had its heroic fall before the 'fire-like prowess' of the mighty Krishna Deva Raya of Vijayanagar [for the description of Kondapalli see Appendix D (b)]. It is described in Manucharitra in Telugu that Krishna Deva Raya came to Simhachalam in Vizagapatam in 1516 A. D. through the hill-route that leads to Vizagapatam from the District of Godavari.

The following Sasana from the Epigraphy Report completely clears our controversy over the route pursued by Krishna Deva Raya in the course of his expedition against the King of Orissa.

"The second series of the king's conquests were taken with a view to subdue the country of Kalinga. He started again to Bezwada, laid siege to the fort of Kondapalli and captured alive the Oryia chiefs.....and others who were assembled within that fort, and promising them to pardon, proceeded further, storming the Telingana forts of Ananthagiri Udrakonda, Jallipalli, Kondikonda, Kappaluvayi, Nallakonda, Kambamentu, Kanakagiri, Sankagiri and other fortresses on the way, and marched to Simhadri, and after erecting a pillar of victory at Pottunur in the very heart of the Kalinga country, he performed certain *Mahadanas*.....and thence return to Vijaynagara (via) Rajahmundry. The king then made a religious tour in the south and halted at Conjeevaram " (474 of 1919 Madras Epigraphy Report). The said hill-route is located in Konam in Mottu-pradesha. Mottu is known as Kamba-mottu in Malkangiri area of Jeypore zamindary. After coquering the hill forts in Nandapur or Jeypore, Krishna Deva Raya occupied Madgol, Oddadi and other neighbouring forts and posted a stone-slab with an inscription thereon (now illegible) in Rayavaram in Sarvasidhi Taluk (Vizagapatam), in commemoration of his victory of the Jeypore country. (Vide Sewell's Antiquities, Vol. 1, Rayavaram

Sarvasidhi Taluk, Vizagapatam). Kona or Konamandala has been mentioned in connection with the pedigree of the Kona Chiefs who claimed their descent from Kartavirjya and belonged to the Hayhaya family. The Konamondala was the deltaic country of the Godavari river. The family disappeared from history in the 14th century (E. I., IV. 83).

The Reddi kings of Rajahmundry too, seem to have followed the same hill-route on their way to conquer Kalinga. It is described in the Kasikhanda in Telugu that Allayya Dodda conquered Lottugedda in Gudem Agency (Vizagapatam) on his expedition against Kalinga. (For the account of the Reddi Chiefs see E. I., V., XIII, 237).

Sri Vinayaka Deo, the founder of the Jeypore family, defeated the Reddi Chiefs in Reddipelli in Krishna. Bhairava Deo of Nandapur was the Chief Feudatory who played his best part in that historical defence of the Kondapalli fort against that powerful king of the Tulava dynasty of 'Bisanga'. This Bhairava Deo was ruling over the kingdom of Nandapur when Lord Chaitanya visited Sri Kurma, Simhachalam and Matsya-tirtha in the course of his pilgrimage in the South. All the three above mentioned holy places including Vidyapur near Rajahmundry are located in one and the same contiguous area. Let it be mentioned here for the sake of accuracy that the later Matsyas or Bhupatis had no connection with the early Matsyas or Bhupatis, the contemporary of the Silavamsa family of Nandapur. As the early Matsya kingdom of Oddadi merged in the Silavamsa kingdom of Nandapur in course of time and the two different kingdoms became one and the same under the Sila rulers, so also the Matsyas or Bhupatis of modern Madgole became extinct in the present family of Jeypore owing to the failure of the male line in their family. The recent amalgamation of the zamindary area of Jeypore with Orissa has left this portion of the country under Madras, although the said portion of the country called Madgole is owned by the Maharajas of Jeypore as well. At the time when the last Silavamsa Ruler Pratap Ganga Raja died without any male issue, leaving his

wife and only daughter Lilavati behind, towards the middle part of the 15th century A. D. the extent of the kingdom of Nandapur or the present zamindary of Jeypore was as follows:—

On the north it was bounded by the present Kalahandi State up to Budalinga, on the south by Kambamottu (in the present Malkangiri area of the zamindary) and the modern Government Taluk of Sarvasidhi and Rayabharam, on the west by from Rekhapalli (Godavari) to the Bhaskara river towards Bastar, and on the east by Chicacole Nagarakhana.

Between Parlakimedi and Nandapur was Gumagada, and between Bodokimedi and Nandapur was Pottachanchada. That is, its limit extended up to Gumagada and Pottachanchada towards Parlakimedi and Bodokimedi respectively.

Sri Vinayaka Deo, who, it is said, migrated from Jammu or Kashmir in search of a kingdom, came in course of time to Benares, did penance to Kasi Visveswara and was told by the God in a dream to go to Nandapur belonging to the Silavamsa line, of which he would become the king. Accordingly he proceeded there, married the last Silavamsa Ruler's only daughter, succeeded to the famous throne of 32 steps there and founded the present family by the Grace of Sankara. So, the line of Sri Vinayaka Deo is called Sankara Vamsa, although the said family belongs to the Kshatriya clan of the Suryavamsa line. But Mr. Carmichael is of opinion that Vinayaka Deo, the founder, 'was a Rajput of the Lunar Line (Chandra vamsa) and married a daughter of the Gajapati, who bestowed this principality upon him, on the extinction of the old line of the Nandapuram Chiefs; and to secure his pretensions with the wild races of the High lands, the new Feudatory prudently, took for his second wife, the last surviving princes of the ancient stock of 'Sila Vamsa' rulers'.

The same author Carmichael further observes:—

"The Rajah of Jeypore claims descent from an ancient line of kings in Jambudesa. After noting the names of eighty-seven kings, the family chronicler introduces a prince named



32 steps throne (Nandapur).

Vinayaka Deo, who was encouraged by a dream to go forth and found a new dynasty at Nandapuram, the ancient capital of Jeypore. The Rajah of the country, who was of the 'Sila Vamsa', received him with great cordiality, and marrying him to his only child, shortly after, resigned the throne in his favour".

"Such is the legend; but a more sober account states that the first of the line was a dignitary at the court of the ancient sovereigns of Orissa, the Gajapatis of Cuttack. At the commencement of the fourteenth century, the Gajapatis carried their arms as far southwards as the Deltas of the Godavari and Krishna rivers, and in A. D. 1568, by the invasion of the Mohomedan General of Bengal their kingdom was overthrown, when the last sovereign fled, it was never known whither. It was between these periods, probably, that the present Jeypore family rose into distinction."

"Whatever their origin, it is certain that an ancestor of the Jeypore family was in possession not only of the country comprised in the limits of the Jeypore zamindary, as it now stands, but of all the present 'hill zamindaries' which lie at the base of the Ghauts, when the founder of the Vizianagaram Raj came up to Chicacole in the train of the Golconda Foudjar Sher Mahammed Khan, about the year 1652 A. D. The tribute payable by Jeypore to the Foudjar was 24,000 rupees." (Vide Manual of Vizagapatam by Carmichael, p. 284)

The following account is quoted from Vadivelu's Ruling Chiefs, Nobles and Zamindars of India :—

"The Maharajah traces his descent from the ancient kings of Kashmir and Jammu. Tradition has it that several centuries ago, a Raja of Nandapur had an only daughter. At that time, Vinayaka Deo, the second son of Kambiraja Deo, the king of Jammu, a descendant of Kankasena of the Solar race, was on a tour of pilgrimage to Benares. He was a little discontented as he had no chance of becoming a ruler, being a younger son. Then the God, Visweswar, appeared to him in a

dream and asked him to proceed to Nandapur, promising to him both sovereignty and happiness. The faithful devotee wended his way south, and after several difficulties, reached Nandapur where he repaired to the temple of Sarveswar and prayed to the Deity for the fulfilment of the object of his mission. The very night the God appeared in a dream to the king of Nandapur and advised him to give away his only daughter in marriage to the Jammu prince who was then staying in his temple. The king woke from his dream and at once went to the temple, when, to his great surprise, he found the Prince of upright gait and noble bearing, though travel-spoiled. The latter narrated the story of his visit. The king was greatly pleased with everything that he heard, and taking the Prince to his palace, made him his son-in-law, and entrusted to him the government of his kingdom. Vinayaka Deo continued to rule over his country for some time but troubles soon arose and, unable to overcome them, he repaired to his native country of Jammu. On the way he came by an unexpected God-sent help from a very rich and influential merchant named Lobinia, who placed at his disposal a large army of cavalry and infantry with 10,000 cattle for transport. With this equipment Vinayakasingh Deo returned to Nandapur, put down the turbulent elements there, and placed himself firmly on the throne. In token of his gratitude to the merchant prince whose help was most opportune, Vinayakasingh Deo used for his signature Chatuni (a rope intended by the merchants for tying cattle)".

Mr Oram (the author of the History of Hindoostan) says "Ramachandra Deo, Rajah of Nandapuram, is descended of a Rajah, formerly a servant and a favourite to an ancient king of Jagannath and sovereign of these Northern Circars, who gave him a daughter in marriage and bestowed this tributary principality upon him. * * * * The original place of residence (whence their title) was Nandapuram (about three days' journey southwest of Jeypore) which went to ruin upon their removal to Narayanapatnam as being more central and better situated to oppose the attempts of the Nawabs of Chicacole. * * * The Government, which was very extensive,



Sarveswara Temple (Nandapur).



Side view of the Sarveswara Temple



The huge image of Ganapati (Nandapur)

formerly paid a peshcush of only 24,000 rupees to Chicacole." (Vide Mr. Oram's Report on Nandapuram or Jeypore, A. D. 1784).

Sri Vinayaka Deo succeeded to the last of the Silavamsa rulers and stepped into his shoes through marriage with the Silavamsa princess. Thus he became sole ruler of a dominion with its extent and limits that was then under that Silavamsa ruler of Nandapur. He assumed the title of 'Nandapur Bhupati' and installed himself with the paraphernalia of a Silavamsi ruler on the throne of 32 steps which was known as 'Vikramarka' in Nandapur which is still considered as a sacred place for the congregation of the 32 deities including 'Durga' and 'Bhairava'. Sri Vinayaka Deo was a very powerful ruler and soon extended the dominion of Nandapur as far as Reddipalli (Krishna) and Guntur, and exacted tributes from the lords of the respective places. He was succeeded by his son Vijayachandrakhyia who was equally powerful like his predecessor and consolidated the conquests of his father by subduing several refractory Chiefs in his kingdom. It is said that he took away the original image of Kanaka Durga and the stone image of Ballava Narayana from the custody of the people of Purushottama Deo Gajapati when they were led astray in the dense forests (between Krishna and Vizagapatam) without knowing the real route that led to their country Orissa through its heart, and left them with other images of Ganesa, Gopala (Sakhi-Gopala) that were being brought on elephants from the expedition of Kanchi-Kaveri. The image of Kanaka-Durga was the family deity of the Suryavamsi Gajapatis of Cuttack. After this incident the said Gajapatis had to construct another image of Kanaka-Durga (metal image) for the purpose of worship. So the original image of the family Deity of the Gajapatis is still worshipped and seen in the house of Jeypore Raj family. The beautiful image of Ballava-Narayana (stone image) also was brought to Jeypore with the image of Kanaka-Durga. Thus the said two images were consecrated in Nandapur, the then capital of Jeypore with great pomp and grandeur; and since then the Jeypore family has been observing

Dasara in a grander scale in the autumn season of the year in honour of the Deity Kanaka-Durga. People say that the whole image of Kanaka-Durga is made of gold, which account is very doubtful. The image appears from a distance as if made of eight kinds of metals (Asta-dhātu-Vigraha)

It is mentioned in the Chaitanyacharitamrita (Bangabasi edition) Madhya Līlā p. 98, that Purushottama Gajapati brought the image of Sakhi-Gopala from Vijayanagar. Outwardly one finds no difference between the image of Sakhi-Gopala and that of Ballava Narayana that is found in Jeypore. Even the small hole in the nostril of 'Sakhi-Gopala' is found in that of 'Ballava-Narayana' in Jeypore. And my sincere belief is that if the two images are placed together, it is not possible to distinguish the one from the other. Both the images were brought from Southern India at one and the same time. The loss of the above images on the way from Kanchi-Kaveri has been referred to in the Bodo-Madla-Panji of the Gajapatis that is preserved in the house of Gopinath Das Kano-bhoi in Puri.

The following account is quoted from the Vizagapatam Gazetteer on the pompous performance of the autumn festival in honour of the Deity, Kanaka-Durga.

"The great event of the year in Jeypore is the Dasara feast, which lasts for sixteen days and includes several ceremonies in honour of the goddess Kanaka (golden) Durga whose temple is within the palace walls. The image of this goddess (other names for whom are Kali and Thakurani) is said in the Jeypore family chronicles to have been originally captured at the end of the fifteenth century from the great Purushottama Deva of Orissa (see P. 28) when he was returning through the Jeypore country after his conquest of Conjeeveram. Human sacrifices used to be made to the goddess. The reports of the Meriah Agents say that in 1861 a kidnapped girl of about twelve years of age was offered up to her in the hope of staying an epidemic of cholera in the

town. Now-a-days sheep and goats take the place of human victims; but the flowers with which they are decked beforehand, which are brought specially from Nandapuram in Pottangi Taluk, the old capital of the estate, are still known as Meriah pushpa".

"Sheep and goats are sacrificed on each of the first thirteen days of the Dasara, and on the fourteenth some buffaloes as well. On that day, which is known in consequence as the Bodo Uppano (great offerings) day, the Maharajah, dressed in white, himself visits the goddess's shrine and then holds, from a white throne, a darbar which is attended by the bollo-loko (courtiers) and lampatas (servants) and others, while the senior Maharani (called the Patta Mahadevi) does the same after him, receiving bhet (presents) from the ladies who attend. On the sixteenth, or Sanno Uppano (little offerings) day the Maharaja, who, this time, is dressed in scarlet, worships the goddess in the Darbar hall of the palace and holds, from a scarlet throne, a darbar at which bhets are offered. Neither of these thrones are used except at the Dasara. It is customary for the Maharajah's feudal retainers to come into Jeypore with their followers to pay their respects at this second Durbar, and many of the inams and mokhasas in the estate (see, for example, the account of Bissemkatak above) have been granted on the express condition that the grantees do this annual service."

"On the eighteenth day, preceded by the goddess Kanaka-Durga and a white flag which was captured long ago from the troops of Bastar in one of the many skirmishes which took place with that state, the Maharajah and his son, seated in *ambaris* on elephants and followed by the European and other officials of the place in *howdahs* on other elephants, go in procession to the Dasara Poda in a mango grove to the north on the town. There worship is paid to the goddess by the Maharaja and afterwards the crowd proceed to shoot a brinjal on the top of a long bamboo. This custom is followed at Dasara all over the Northern Circars and the country west of them, and is supposed to symbolise the general rejoicings which

took place when Durga succeeded in overcoming the buffalo-headed demon Mahishasura."

Vijayachandrakhya ruled till 1510 A. D., when his son Bhairava Deo, the hero of the defence of the Kondapalli Fort, came into the kingdom. He excavated a very large tank called Bhairava Sagar in the modern Bobbili Taluk of Vizagapatam which bears enough testimony to his philanthropic works in Nandapur Raj. The new Vaisnavic cult of Chaitanya had its usual effect on the *Saivic* and the *Shakta* cult then prevailing in Nandapur. It was propagated throughout the kingdom, the remnants of which are still visible in the shape of the present Jeypore family ladies accepting initiation from the Vaishnava Goswamis (*belonging to the family of Nityananda of Navadvip*).

In the town of Jeypore itself we find a monastery or *mutt* in the name of *Chaitanya* in which the two images of *Gour* and *Nityanand* are worshipped as incarnation or *Avatara* of Krishna. There are other Vaisnavic temples such as 'Radha Madhava', 'Radha Kanta', 'Rasik Siromani' or 'Rasike swar' which are still maintained by the Devasthanam Department of the Jeypore Raj. There are numerous Vaisnava disciples or *Yajmans* living in the Jeypore zamindary of the above said Guru-Goswamis of Navadvip who annually pay their visit to them to receive their *Dakhinas* or *mamuls* from them.

Bhairava's successor was Viswanatha Deo, who, like Pratapa Rudra Deo Gajapati of Orissa, made the Vaisnavic cult as the state *religion of Nandapur* in his reign. As Asoka gave proper shape and impetus to Buddhism throughout the length and breadth of his Empire, although it was accepted as state religion in the reign of King Vindusara, so also Viswanatha infused actual life into the Vaisnavic faith of Chaitanya throughout the Empire of Kalinga, although Pratapa Rudra Deo and his son, a devotee of the Master, declared it as the religious cult of the State. It was preached in his reign that



Urdha-bahu Chaitanya
(Jeypore)



Gour and Nityananda (Jeypore)



Satikunda of the Ranis of Viswanatha
(Rayagada)



Side view of Viswanatha's fort (Rayagada)



Ruins of Viswanatha's fort (Rayagada)



The Temple of Majjighariani (Rayagada)



Distant View of Satikunda (Rayagada)

Krishna could be realised only by means of "a love as ardent and all-absorbing as the conjugal passion". 'He was a very great potentate and in emulation of the God Krishna thought proper to marry one hundred and sixteen wives'. The site of the self-immolation of these ladies who ascended the funeral pyre in a body on the occasion of his death, is still pointed out by the people. An enormous mud fort was built by him in Rayagada, the ruins of which are still visible at the place. It was he who assumed the title of Gajapati or *Nauna Gajapati* (no less than Gajapati or equal to Gajapati) after restoring the lost dominions of the Gajapatis in the south and rendered fresh lustre to the extinguishing Orissan prowess in the Northern Circars. Therefore, he has been rightly called in the fifth report on the affairs of the Company (1812) as "the last prince of the house of Gajapati, who in 1571, united under his sceptre all the ancient domains of the Kings of Orissa".

The title given below was used by his descendants the rulers of Nandapur kingdom (Nandapur Bhupatis) which is still prefixed to the name of the present Maharajas of Jeypore in their horoscopes or *Kundalies* that are prepared by their family astrologers.

"Sriman Mahamandaleswara Mahograpratapa Bisama Samara Sri Vijaya Viradhibira Sri *Nauna Gajapati* Jharakhanda Padusha Lakheraj Maudamoni Sri Rajadhiraj Maharajah Sri Viradhivira Sri Sri Sri..... ..".

The designation 'Mahamandaleswara' signifies that they were feudatories under some sovereign. And 'Lakheraja Maudamoni' has been used poetically by the Durbari Pandits, as we generally see in the history of other ruling families of old in India, Jharakhanda Padusah was used in imitation of the titles of the Bahamanis.

Let me quote here another para from the same fifth report of 1812 which enlightens a historian with the exact extent of the domain of 'Wistna Deo' or Viswanatha Deo of Nandapur

who assumed the title of Gajapati after Pratapa Rudra Deo Gajapati of Orissa.

“In the year 1512, the Kootabshahy or the second dynasty of Deccanny Mussaliman Kings, dismembered, as Turruddars or Governors, in right of power the eastern division of the Bramineah Empire called Telinga, but in after ages, more generally denominated from its capital and principal fortress indiscriminately, the state of Hyderabad or of Golconda; and in proportion to the limited sway of this new sovereignty, so the complete reduction of all the tributary dependencies, especially these on the sea coast, which are now the subject of consideration, became more an object of policy with the ruling administration. The countries south of Godavari to the river Gondegama were entirely subdued, reduced nearly into their present form of provinces as described, and otherwise modelled almost on the same principles of interior Government, as prevailed to the period of the last revolution, when they were annexed to the British dominions in India, but at that time, Wistina Deo or Gajapathy, a powerful prince of Orissa, having united under his sceptre all the ancient family domains, from the confines of Bengal to those of Telinga on the south, no impression could be made on Rajamundry, or the more northerly province, formerly tributary to the Mahammadans, while possessed by the descendants of Oriya, until the year 1571, under the reign of Ibrahim Kootab Shah”.

Thus we see how powerful a Nandapur Ruler was with his domains that extended from Bengal to the Telingana country in the south, which contained in its fold innumerable feudatories that paid homage to the seat of Nandapur in those days. It was this Viswanatha who made Rayagada (in the lower division of the Jeypore zemindary) the capital of his extensive dominion which was once a very great centre of trade and commerce in the coastal regions of the country. The heaps of earth that indicate the existence of the huge mud-fort that was constructed by Viswanatha Deo, that sacred site where his hundreds of Ranis practised *Sati*, the row of shrines

built along the river Nagavali, the tumbled down temple of the guardian Deity called *Majjhigarhiani* of the place, declare to a passer-by what greatness it possessed in the bright days of the Bhupatis of Nandapur. It is a matter of deep regret that the District authorities under the direction of Mr. Willock, the then Agent of Vizagapatam, destroyed most of the existing parts of the said fort for the purpose of constructing a road through it in 1875. The Kotab Sahi dynasty which in the meantime became independent of the Bahamani Empire, was looking to an opportunity for extending their dominions through the southern division of the Nandapur kingdom, along the banks of the Godavari which fell to the lot of Balarama Deo (1571-97) as an inheritance as successor of Viswanatha the great. Balarama seems to have maintained the extensive kingdom of his great father with occasional disturbances in the territories towards Krishna and Rajahmundry in the south. The treason of his feudatory, the proprietor of Peddapore in Rajahmundry, cost the Nandapur Bhupatis the loss of their full control over those tracts against the gradual encroachments of the Kutab Sahis who were now and then attempting to penetrate their arms into the heart of Chicacole in order to snatch away the Coromandal areas once ceded to the Bahamani Sultans by the Gajapatis of Orissa in 1471, and again re-occupied by them after the death of Mahammad Sha II who was the last great Ruler of the Bahamanis. This was intolerable to the Deccani Sultans who were very eager to carry their arms as far as Chicacole when such chances arose. By the treachery of the Polygars of Rajahmundry Circar the ambitions and aggrandising projects of the Mahammadan Sultans could fructify in course of time after the death of Viswanatha Deo of Nandapur when his successors failed to withstand constant onslaughts from them.

“The old zamindars of Peddapuram are said to be descended from Vachchavaya Musali, the perfidious minister of Vidiadri, the last Gajapati ruler (Governor) of Rajahmundry whose treachery is said to have been one of the factors which

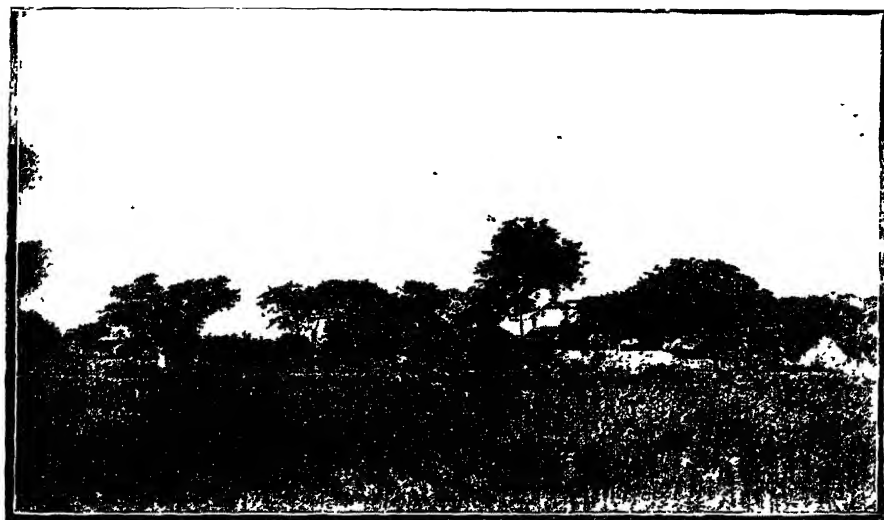
facilitated the Mahammadan conquest in 1571". (Gazetteer of Godavary Dist. 1915—P. 223).

The above mentioned Vidiadri Gajapati succeeded Rai Ramananda as Governor of Rajahmundry on the eve of the campaign led against Orissa by Krishna Deva Raya of Karnataka.

Balarama I and his son Dasamatta Deo (1597-1637) had to part with territories bit by bit from the Rajahmundry area. After occupying the small area of Kimmoordeta in Rajahmundry, the Kutab Sahis laid a strong foundation for further acquisitions in the northernly portion of the Circars which paved the way for their onward military progress towards Chicacole. Hence, Dasamatta Deva had to give way by resorting to the unwholesome fastness among the hills of the Jharkhand, and occasionally appearing to route the incursions of the Kutabsahis in the plains as far as practicable from the high plateaus. So, about 1572, Ibrahim, the fourth monarch of the Kutab Sahi line, took advantage of the death of Viswanatha Gajapati, made himself master of the Godavari area and pushed his way as far north as Chicacole. The descendants of Viswanatha had to remove their seat of government from Potnore (near Vizagapatam) in the plains to the hill area of Nandapur.

This Potnore has been referred to as Patupattanapura or Patupattanapura in the Telugu literature called Achutyarayabhyudayam (vide Appendix J). In the above place only near Simadri (modern Simhachalam) Krishna Deva Raya planted a pillar of victory according to the famous Telugu books called Amuktamalyada, Manucharitra and other contemporary historical works (vide Sources of Vijayanagar, p. 158).

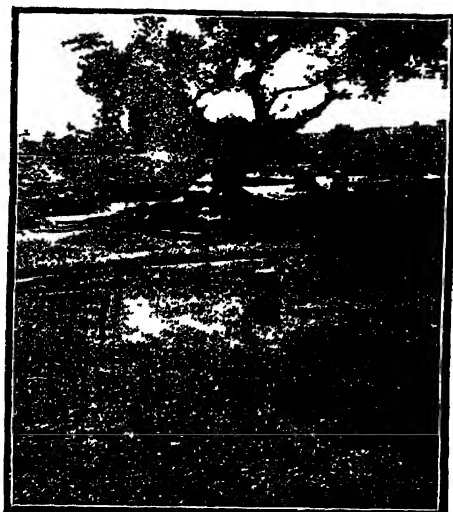
In Oriya it is called Patapurpatna. Simha-Vikramapattana (Nellore), Patupattanapura (Vizagapatam) and Bhawanipurpattana (Kalahandi) were so many seats of the Commandants of the old Gajapatis of Orissa.



The Ruins at Potnore



Ruins of an old temple at Potnore.



About the year, 1592, Rajah Mansing, Emperor Akbar's delegate in Bengal having partially subdued the Northern Provinces of Orissa, included in the list of his conquests the southernly dependencies of Kaling or Chicacole and Rajahmundry; but in truth, the Mughal arms did not penetrate beyond the Chilka lake. This nominal conquest of the great general of the Great Mughal did not affect in the least the progress of the Kutab Sahis on the south of the lake Chilka. We learn from the history of the South Indian Inscriptions (Robert Sewell and Aiyangar) that "In 1540 A. D., Quli Qutb Shah of Golconda made war on Orissa and inflicted a severe defeat on the Gajapati King in a battle near Rajahmundry. The King of Orissa sued for peace and ceded to Golconda the whole of the territory between the Godavary and the Krishna rivers." (Historical Inscriptions of Southern India, page 248). Historians are unanimous on the point that Pratap Rudra Deo died between 1539-1540 A. D. Practically speaking, he was in his very last days and it is beyond imagination that he would in this condition run all along to the Gadavari to repulse the attacks of the Kutab Sahis. Who was then this Gajapati? By this time we find intrigues had already commenced in the Court of the Gajapatis for securing the throne after the impending death of Pratap Rudra. All these court machinations were headed by one Govinda Vidyadhara who had the audacity to betray his master in his fight against the Musalmans in Bengal. This Govinda Vidyadhara had hardly time enough to turn his attention towards the south. And the result was that Govinda could usurp the throne of the Orissa Empire in 1541 after removing the two sons of Pratap Rudra Deva without any difficulty. Therefore, this Gajapati who fought and concluded a treaty with Sultan Kooli Kutab, must have been some other man who posed himself as Gajapati and ceded the country south of Godavari to the Golconda Sultan. Mr. R. D. Banerjee has summarily rejected this important event in the history of Orissa on the ground that there was no such Gajapati ruling over Orissa by the time the battle was fought in Rajahmundry against the

Gajapatis by Sultan Kooli Kutab of Golconda. In this connection Mr. Banerjee refers to the accounts of Feristha by Briggs who has no doubt given a very wrong date of the said battle. "In 1515 A. D., Krishnadeva Raya marched with a large army against Pratapa Rudra Gajapati. He began by besieging the Kondavidu hill fortress, south of the Krishna river, to which the Gajapati King had fled from Udayagiri. In the course of his operations he captured a number of fortresses, Addanki, Vinukonda, Bellamkonda and others. He stormed Kondavidu, captured the stronghold on June 23, 1515 (Pillar inscription of Mangalagiri. V.R.II, Guntur 148,257 of 1892), and made prisoners of prince Virabhadra Gajapati, son of Pratapa Rudra, a certain Narahari Patro, son of Hammira Patro, and many other Hindu Chiefs, and also two other Musalman Chiefs who apparently were residents at Kondavidu." (For the description of Kondavidu see Appendix E.)

According to Muhammadan accounts, Quli Qutab Shah of Golconda had about this time, after considerable difficulty, captured Kondavidu in the course of a campaign against the Gajapati king. Most probably Feristha may have wrongly attempted to put the date of this event to the said battle of Rajahmundry. A little thoughtful application of our mind to the following narrative of Feristha will clear our doubt on the subject.

"When Seetaputty (Raja of Khammet now in Hyderabad dominion) a feudatory under the Vijayanagara Princes, was defeated, he fled, as before related, to Raja Ramchandrar, the son of Gajapathy who had his court at Condapilly, and who was king of the land and the seacoast of Tulingana and Orissa, as far as the confines of Bengal. Seetaputty had represented to him that Sooltan Kooly Kootb Shah had, by his persecution, at length succeeded in expelling him from his country, that he had now subdued almost the whole of Tulingana, and that his next step would be to invade the country of Ramachundur, which lay contiguous to his own. Guja Ramachundur, convinced of the truth of these observations, and relying on the numerous

forces he could bring into the field, wrote orders to his adherents to repair with their respective armies to Condapilly, where he collected a host of three hundred thousand foot and thirty thousand horse, all bearing lances, accompanied by Seetaputty, Vidiadry and Hurry Chundur, as well as other Rajas of note. These, having sworn to stand by each other, marched to attack Sultan Kooly. He prepared to oppose them with only five thousand horse, and met them at the river near Palunchinoor."

"The Hindoos drew up their forces on the next day into the following order:" —

"Guja Ramchundur, with ten thousand horse, one hundred thousand foot, and three hundred elephants, in the centre."

"On right his nephew Vidiadry, with ten thousand horse, one hundred thousand foot, and two hundred elephants."

"On the left Hurry Chundur, with Seetaputty. in the command of ten thousand horse, one hundred thousand foot and two hundred elephants:—the whole of the elephants bearing several men with bows and arrows."

"Sooltan Kooly Kootb Sha, in spite of the disparity of numbers, determined to give the Hindoos battle. He placed his son, Heidur Khan with fifteen hundred horse, on the right, and Futtehy Khan, with an equal number, on the left, himself taking post in the centre with two thousand horse. According to custom he dismounted in front of the army, and going down on his knees, supplicated the Great Disposer of events to give up the host of the infidels into the hands of the faithful; after which he mounted, and charged the enemy, driving the affrighted Hindoos before him like sheep. The Rajah Ramchundur was taken prisoner, and his nephew Vidiadry killed by the Prince Heidur Khan's own hand; the capture, also of all the enemy's elephants and treasures, as well as of Rajah Ramchundur, ensured to the King the whole of the country as far

as the sea-coast. From thence he proceeded to Condapilly, which he reduced, and afterwards went to Ellore and Rajahmundry, in the former of which places many Hindoos were slain. Upon the arrival of the Mahammadan forces at Rajahmundry, they encamped on the banks of the Godavari, where the King received intimation that the enemy had assembled in great numbers in the woods and hills with the intention of attacking him by night. The King accordingly detached his generals, Futteh Khan and Roostoom Khan, to watch their motions, and to endeavour to cut them off. The two parties engaged, and the Hindoos, after they had lost two thousand men, fled to the forests, leaving the Mahammadans in possession of the field of action."

"Vusnad (properly Veija Nat) Dew, commonly called Gujputty, who possessed the countries of Bengal along the sea-coast as far as the confines of Tulingana, hearing of the discomfiture of Rajah Ramchundur, sent ambassadors to Sooltan Koolly. A treaty was forthwith concluded, by which it was agreed that the river Godavary should be the boundary between the Mahammadan kingdom of Tulinga and the Hindoo territory of Orissa; after which the seals of the King Vusnad Dew were affixed and the district of Ellore was made over to the Mahammadan" (Rise of the Mahammadan Power Vol. III. pp-362-364), and (vide Appendix B & C., containing the reports in the old Manuals of Krishna and Godavary districts -1876).

After his capture of Kondavidu and visit to Amaravati, Krishnadeva crossed the Krishna and laid siege to Kondapalli, a strong hill fortress north of the Krishna river [For the description of Kondapalli—see Appendix D (c)]. It was here that Krishna Deva Raya made prisoners of the wife and one of the sons of Pratap Rudra Gajapati, whom he sent to Vijayanagar. This young prince was not the prince Virabhadra but another son of the King of Orissa.

Virabhadra was treated kindly by Krishna Deva, for an inscription, whose date=October 19, 1515, shows that he

(Virabhadra) made a grant by permission of Krishna Deva for the merit of his father Pratap Rudra and Krishna Deva Raya. He must have been sent into the Mysore country very shortly after his capture. (Vide Inscription of Mallebenur in N. Mysore E. C. XI, Dg. 107).

Now it is clear that besides Virabhadra there was another son of Pratap Rudra who was captured in Kondapalli and sent to Vijayanagar, while Pratap Rudra's wife was all along kept with Krishna Deva Raya as hostage until he returned to Vijayanagar. Most likely this queen was the mother of the young prince who was found at Kondapalli. Like his brother Virabhadra this prince too might have been treated with kindness and allowed to go back to Kondapalli after Krishna Deva Raya's marriage with the princess of Orissa. This prince is called Ramachandra Gajapati or Gaja Ramachandra in the accounts of Feristha. And he was seen holding his court again in Kondapalli before Sultan Quli Qutab turned his army towards the north.

Therefore, Feristha says 'Ramachandra Gajapati' or 'Gaj Ramchandra' who fought against Sultan Kuli Kutab the first Sultan of Golconda and not 'any Gajapati of Orissa Ramachandra by name' as has been remarked by Mr. R. D. Banerjee in his History of Orissa Vol. I. Seetaputty and Ramachandra Gajapati made a combined effort to stand against Golconda and the latter appeared in the battle arena owing to the persuasion of Seetaputty who was ruling over Khammet as a feudatory under the kings of Orissa. "Hurry Chunder" of Feristha was no other person than Mukunda Harichandana Bahubalendra of the Eastern Chalukyan race who were then ruling over Sarvasidhi and Krishnakota, now in the Vizagapatam district. (V. R. iii. Vizag. 21-23). See also (V. R. iii. 32 and 33 Sarvasidhi Taluk, Vizagapatam).

According to Hunter, with whom Burgess agrees, "It was in 1551 that the Telugu Chief Mukunda Bahubalendra usurped the throne of the Gajapatis of Orissa". This Mukunda Harichandana Bahubalendra from Krishnakota (Cassimkota)

in Telingana usurped the throne in Orissa in 1549-50 A. D. He was a vassal Chief and a General under Viswanatha Gajapati (Vide Appendix J: No. 76). For the accuracy of his accounts on the invasion of the Southern Orissa by Jamshed Kutub Kuli of Golconda between 1543 and 1550 A. D., the usurpation of Mukunda Harichandana of Telingana, the south expedition of Govinda Vidyadhara, the year of Sultan Kooli Qutab's attacking the Kondapalli fort held by Ramachandra Gajapati, a son of Pratap Rudra, Mr R. D. Banerjee largely depends on the accounts written by M. M. Chakravarty whose adequate knowledge of the southern country is even doubtful. He was once unable to identify the place Nandapur in Orissa mentioned in a copper plate found at the Gangamata Mutt in Puri which was later on (only a few years back) edited by Dr. Radhacharan Panda with full comments in the Journal of the Bihar and Orissa Research Society. (J. B. O. R. S., Vol. XVII 1931, part IV).

Dr. Ananta Prasad Banerjee Sastri had to encounter the same difficulty in identifying Jeypore (the modern headquarters of the Jeypore Zamindary which in olden days comprised the area of Nandapur kingdom) in the course of editing the Copper-plate of Druvananda Deva of Jayapura (vide J. B. O. R. S., March-June 1929). Mr. Narayana Tripathy, B. A., could later on, successfully fix the town of Jayapura in the modern Zamindary of Jeypore or Nandapur whose headquarters is now known as Jeypore (vide J. B. O. R. S. September-December 1930). Now we see one Viswanatha Dev, commonly known as Gajapati, concluded a treaty with Sultan Kolli Qutb who ruled Golconda from 1526 to 1543 A. D. This Viswanatha is found in the line of the Chiefs of Nandapur or Jeypore and was fourth in descent from Vinayaka Deo, the founder of the Nandapur Suryavamsa line. He was the son of Bhairava Deo who was a vassal of Pratapa Rudra Gajapati, who had to flee to the forests of Nandapur when Krishna Deva Raya arrived with his army at Simhachalam in 1516 A. D., (Vide Appendix P.)

The Danasasana of Viswanathpur (Dist. Puri) owes its existence to the grant of this Viswanatha Gajapati. The great Pandit Simha Vajapeya flourished in the court of Viswanath Gajapati, and wrote treatises on Law and Philosophy. His erudition enabled him to perform the famous Vajapeya Yajna (sacrifice) at Viswanathpur which has been recorded in the genealogy of the Vajpeya family of Bira Narasimhapur (Puri).

Viswanatha Gajapati inaugurated the images of Sri Gopinath and Harachandi at Viswanathpur and an image of Mahāmāyā at the village of Jeypore (near Sakhigopal), which are being still worshipped by the people of the locality with great devotion, and for which latter Deity the villagers of Viswanathpur annually contribute one goat as victim during the Puja.

Most of the Oriya inscriptions at Simhanchalam being illegible owing to long neglect, none could be deciphered as relating to the achievements of this great Prince of the house of the Gajapatis. He is known as Paramabhāgabata and Paramavaishnava in the family papers of Jeypore. The southern India scholars being ignorant of the language, left such inscriptions India unread and uncared for, in a condition till nature could exercise its decaying influence over them.

Things went on smoothly in the Southern Orissa after the treaty of Viswanatha Gajapati till the battle of Talikota in 1565 A. D. in the south. In the meantime Govinda Vidyadhara usurped the throne of his master Pratapa Rudra and began to rule over the northern portion of the country after assuming the title of Managovinda Virapratapa. Besides the two sons of Pratapa Rudra named Kokharua Deva and Kalua Deva mentioned in the Madla-Panji, we find two other sons of Pratap Rudra named Ramachandra and Virabhadra who were powerful in the south and remained involved in the southern affairs in a way which altogether prevented them from coming to the north at the time of the death of their father. It is said, Govinda Vidyadhara ruled as an usurper till

1550-1551 A. D., when Mukunda Harichander or Harichandana Bahubalendra of Krishnakota (Telingana), who was a powerful general under Viswanatha Gajapati and who fought with Ramachandra Gajapati of Kondapalle against the Sultan Kooly Qutb, marched towards the north to restore peace at Cuttack. According to Madla-Panji Mukunda Bahubalendra could suppress the rise of the Bhoi dynasty in 1559 and successfully upheld the power of the southern Gajapatis up to the river Bhagirathi till 1568 A. D., against the inroads of the Musalmans from the north. Finding the weak position of Viswanatha Gajapati on the north, Ibrahim Kutab Shah of Golconda ordered Rufutt Khan, the famous General of the battle of Talikota, to march against Krishnakota (Cossimkota), the residence of Bahubalendra Mukunda and Viswanatha Dev Gajapati, in order to establish the supremacy of the Kutab Sahis in the extreme end of the Northern Circars. The following account from Feristha will enable us to realise the exact state of warfare in the north of Rajahmundry. C. V. Bendre of Poona, too, in his history of the Qutbshahis of Golconda in 17th century, in Marathi, has given a full account of the battle-cry of General Rufutt Khan in the north of Rajahmundry against Viswanatha Gajapati of Nandapur—Orissa. (Qutbshāhi of Golconda in the seventeenth century, p 38—40)

“Before the battle of Talikota, we have seen that Rufutt Khan, entitled Mullik Naib, had marched to the south, and reduced part of the country of Rajahmundry; but when the Kootb Shahy forces moved to co-operate with the Mahamadan confederated armies against Ramraj, Rufutt Khan was directed to join the grand army. Twelve months after this period, Rufutt Khan Lary was again despatched to the south, with ten thousand horse, with orders to complete the conquest of Rajahmundry. On reaching Dhowleswur, he took measures to attack Rajahmundry; but the towns of Pentapoor and Rajpoondy being in the possession of Seetaputty, he was in the habit of sending reinforcements and provisions into Rajahmundry by night, so that Rufutt Khan first resolved to attack him, and accordingly marched towards Pentapoor. On the road

he was opposed by the enemy, and a severe action took place. When the Hindoos were defeated, and fled to the fort of Pentapoor, the Mahammadan army pursued the fugitives to the walls, which they escalated, and by that means took the place. Seetaputty and his family made their escape through the woods to the fortress of Rajpoondy, whither he was pursued by the Mahammadans on the following day; but they were detained for some time in approaching that fortress, the roads being narrow, and the woods on both sides impenetrable. Rufutt Khan, having determined to reduce it, ordered the jungles to be cut down and burnt. Each day the Mahammadans advanced only about two miles, and lost upwards of three hundred men from the sniping of the enemy's light troops, which lined the woods on each side of the road. At length, after some time, they cut their way to the fort of Rajpoondy situated on a hill; but on their arrival, Seetaputty fled through the woods to Rajahmundry, and joined Vidiadry, the Rajah of that place, leaving the fort of Rajpoondy, situated on a hill, to be occupied by Rufutt Khan, who from thence proceeded to Rajahmundry. Here the Mahammadans were opposed by the united forces of Vidiadry and the Rajah of Cossimcota, consisting of thirty thousand horse and as many foot, who on the first onset broke through the right wing of the Mahammadan line; but the reserve coming to its support, the troops rallied, and defeated the Hindoos, who fled in confusion, accompanied by Vidiadry and Seetaputty to the fort of Rajahmundry. After four months the Kootb Shahy artillery began to produce some effect on the walls, and made a breach of nearly fifty paces in the curtain. In the stage of affairs, a flag of truce arrived from the fort, proposing conditional terms of surrender, which the besieged said they would communicate to Yelloo Pundit, one of the Hindoo accountants in the Mahammadan army. He accordingly proceeded to the fort, when it was agreed that Vidiadry and Seetaputty, with their families, should be permitted, after evacuating the fort, to proceed whithersoever they chose, without molestation. Yelloo Pundit returned to camp with these terms for the confirmation of Rufutt Khan. The conditions were

ratified, and Vidiadry proceeded to Cossimcota, and Seetaputty to Beejanuggur. This event took place in the year 979; (1567 A.D); and the following sentence commemorates the date of its occurrence":—

"The temple of the infidels has fallen into our hands".

"After the reduction of Rajahmundry, the King sent orders to Rufutt Khan to prosecute his conquest, and proceed to the establishment of the Mahammadan authority in Cossimocota. Accordingly the army moved towards Orissa; but as the country was full of woods and impenetrable forests, he gave orders to his soldiers to cut away and burn in all directions. In their progress they found the infidels collected under Venkatraj, who with twenty thousand infantry prepared to repel the Mahammadans. An action took place, wherein the Hindoos were defeated with great loss, their leader making his escape with difficulty and the two forts of Gopalpilly and Veeragootum fell to the Mahammadan troops, from whence they proceeded to Coosimcota. Surwaraj and his brother, Bhaybulundur, two of the principal Rajas of those countries, hearing of the advance of the Mahammadans, and of the fate of the other forts, sent ambassadors to Rufutt Khan to negotiate with him. A peace was concluded, and it was agreed that the younger brother, Surwaraj, should proceed to and remain at Golconda, while the elder, Bhaybulundur, should rule his country as a tributary of the King. From thence the army proceeded to the country of Gopal Ooriar, or Wooreea, who fled to Bengal, leaving his territory as easy conquest to the Mahammadans, so that it was occupied by the King's forces. Rufutt Khan now proceeded to the country of Vidiadry, governed by Velluparaj, who fled to the approach of the Mahammadans to Dewpooral, a hill fort situated in the territory belong to Vidiadry. This place was close to the sea-shore, and almost inaccessible on account of the woods. The Mahammadans were opposed by twenty thousand infidels in the plain. These were defeated, and fled to the fortification, which was closely invested for four months, till at length Velluparaj



Ruins at Devapalli.

[Pages—28-29

consenting to become tributary, ceded the country of Vidiadry to the King of Golconda. From thence Rufutt Khan proceeded to Chundurbar, in possession of two brothers named Nursing and Soorsing, who had occupied a strong fort in a pass, with ten thousand infantry, where they had thrown up a breastwork, dug a ditch, and placed artillery to oppose the enemy. Rufutt Khan halted till his guns could be brought up the pass, when he levelled the breastwork, and forcing his way through, he attacked the infidels and the two Hindoo brothers were taken prisoners, after which the country submitted to the King of Golconda."

"As Rufutt Khan had been successfully employed during the last two years in reducing many of the forts and districts of Rajahmundry and Cossimcota, he now resolved to attack Veij Nat Dew, the most formidable of all the Rajah of that country. He commenced his operations by the capture of the hill-fort of Potnoor, wherein was taken the brother of the Rajah. From thence he proceeded to Kundoo Deva Pully, the principal hold of that Chief, which also fell to the prowess of the Mahammadan arms; but the time occupied in these sieges afforded Veiji Nat Dew an opportunity to collect his army, and he accordingly marched to oppose the invader at the head of five thousand cavalry, fifty thousand infantry, and five hundred elephants. Rufutt Khan was not backward to come to action; and a battle ensued in which the Mahammadans were completely victorious, and the Raja fled to his capital; and soon after he sent out his eldest son to Rufutt Khan as ambassador, to conclude a peace, in which it was stipulated, that the Raja should pay annually thirty thousand hoonas as a tribute to the Kootb Shahy State, and make an offering of forty elephants. To these terms Rufutt Khan was glad to accede, as a considerable disaffection and discontent prevailed in his army, and as he had already reduced the whole of the district along the sea-coast as far as Rajahmundry." (Rise of the Muhammadan power : Biggs, Vol. III, pp. 421-26)

It is a matter of grave doubt whether Viswanatha Gajapati survived to see his own defeat at the hands of the Qutb Sahis. According to the family papers of Jeypore, Viswanatha died in 1571 A. D. And the battle of Konda-Devapalli was fought in the year 1572 (vide Historical Inscriptions of Southern India p. 260). Whatever it may be, Viswanatha Deo was almost in his last days, and he must have died a little before or at the time of the battle of Devapalli; and his son Balarama would have concluded the treaty with Ruffut Khan.

Thus perished in an unknown way the last vestige of a powerful Hindu Empire in the east owing to mutual jealousy and difference between the two Hindu kingdoms of Vijayanagar and Orissa in the latter part of the sixteenth century. Like the memorable battle of Panipat or Tirouri, the Hindus should ever cherish in their memory the disastrous results that were produced by the battle of Talikots and Devapalli on the general community of the Hindus in the east of India. It is no exaggeration to say that Devapalli was the last desperate struggle of the Hindus to maintain their independence in India. Since this time the descendants of Viswanatha began paying tribute to the Golconda Sultans after having their names entered in the Jumma Kammil of the Qutb Shahis.

It is already mentioned that Balarama succeeded Viswanatha Gajapati and became a tributary under the Qutb Sahis. Ibrahim Qutb Shah expired in 1580 and was succeeded by Mahammad Kooli Qutb II, who acted for some time as Governor of the northern dominions of the Qutb Shahis under his father Ibrahim. In his reign Harichander or Mukunda Harichandan (Bahubalendra), whose relation Hurichunder fought jointly with Ramachandra Gajapati of Kondapalle against the Qutb Shahis, being dead, his (Mukunda's) minor son's right to the principality of Krishnakota was recognised by the Sultan, who later on sent an army to rectify his unsatisfactory conduct. Mukunda, in fear, fled to Balaram who gave him shelter and came forward to give battle to the commander of the Golconda army. Let me insert here again

the accounts from Feristha which are corroborated by Bendre in his Marhatti book.

“An inscription at Aminabad in Guntur District relates that in A.D. 1580, Ibrahim Shah of Golconda sent an army and seized strong fortresses of Udayagiri (whence ‘Venkata Raju’ i. e., Venkatapati I of Vijayanagar, was expelled) Vinukonda, Bellamkonda, and Tangeda with their dependent territories. Afterwards he took Kondavidu, the principal stronghold, and made his son Mahammad Kuli Governor thereof.”

“In 1592 A. D. a number of local leaders, including some Muhammadan Zamindars, raised a rebellion. An army was sent, crossed the Krishna river, and marched through the country, punishing the wicked and protecting the good.” (It should be noticed that the inscription was engraved on the wall of the temple of Durga, probably under compulsion by the Golconda Commander). (V. R., Guntur, 764, 541 of 1909, E. R. 1910, p. 119).

Let it be noted here that Feristha calls two descendants of ‘Veijnat’ or Viswanath Deo namely, Balaram I and Dasamatta or Yosavanta as ‘Veijnat Dew’.

According to Bendre the Kutab Sahi warfare commenced in the southern parts of Vizagapatam on the 17th of September 1593 A. D., and ended in Narayanapatna (in Jeypore zamindary) on the 24th July 1598 A. D. That is, it took practically five years for the Kutab Shahis to secure a footing in Narayanapatna, the capital of the Nandapur Gajapatis.

Feristha, on the encounter of Balarama I, states :—

“At this period, Bhybulundur, the Rajah of the district of Cossimcota, who regularly sent his tribute every year, died, and his son, Mukund Raj, a boy of twelve years of age, was left as his heir. Mahammad Kooly Kootb` Shah immediately sent letters acknowledging him as successor, and invited him to the capital where he was honoured with a dress of instalment

and returned to his government; but scarcely had he reached it, when, at the instigation of his relative Vidiadry, he put to death his brother Dewraj and sometime after made an attempt to seize the person of Birlas Khan, the King's Governor in that country. Such outrages called for the immediate interference of the king, particularly as the Rajah, confiding on the valour of his troops and his native woods and mountains for protection, had not sent the annual tribute to Court".

"The king accordingly directed his general, Meer Zein-ool-Abidee Roosoomdar, with a force to proceed against the Raja. Upon his arrival near Cossimcota, the general deputed a person to Mukund Raj requiring of him to pay the arrears of tribute, and to promise more frequently its future payment; but that foolish youth refused to give any satisfaction; and as the Mahammadans were too few to enforce their demand, Meer Zeinool-Abideen wrote to court for reinforcements. The King immediately directed the Ameer Joomla, Ameen-ool-Moolk, with more troops to join the former detachment, and to assume the principal command. Ameer Joomla was accompanied by Shunkur Raj, the nephew of the late Bhaybulundur. Mukund Raj, alarmed at the serious preparations made to attack him, wrote to the neighbouring Rajas for assistance, as well as to Venkutputty, Rajah of Beejanuggur, to induce him to take advantage of the moment, and to detach a force to Condbear, while he with thirty thousand infantry and three thousand cavalry engaged the King's army in the neighbourhood of Rajahmundry. After a bloody battle, in which Shunkur Raj was killed, and the Mahammadans nearly defeated, the fate of the day was decided by Ameen-ool-Moolk, who had remained on the flanks, with a large body of cavalry, waiting for a favourable opportunity to charge the enemy's infantry, which he entirely routed. On this occasion the Mahammadans lost several brave officers and men; but the victory was complete, and Mukund Raj with his flying troops fled through the woods, and did not halt till they reached Cossimcota. On his arrival there Mukund Raj put to death Birlas Khan and Ghuzunfur Beg together with

several other Mahammadans whom he inveigled into his presence. Shortly after this, the Mahammadan army arriving near Cossimcota, Mukund Raj, who could now expect no quarter, retired towards Mudwara and Chicacole. Ameen-ool-Moolk pursued him thither, laying waste the country, and levelling with the dust all the towns and villages in the route. Mukund Raj, unable to cope with the royal troops, continued his flight to Pettapoor, and for a long time fled from village to village, into the woods and hills. The Mahammadans gave him no rest, and compelled him to seek an asylum with Ramchundur Raj, a prince of great fame and power in those parts. Ramchundur, in order to repel invaders, wrote letters to Madhoo Singh, a Rajah whose country bordered on Bengal, and who, with a large army of Rajpoots, was in the service of Akbur Padshah of Delhy. Madhoo Singh, at the request of Ramchundur, marched to his assistance, while Amin-ool-Moolk pursued the fugitive into the Rajah's dominions, levying contributions on the towns, devastating the villages and pillaging the open country. Madhoo Singh, finding that no advantage was to be gained in the war, withdrew to Bengal, leaving Ramchundur to the alternative of becoming a tributary to the king of Golconda. Mukund Raj, unable to secure a retreat in that country was obliged to fly and seek protection in Bengal. Ameen-ool-Moolk, having settled affairs to his wishes, left Alum Khan, Asy Row, and two Reddywar officers, for the protection of that frontier, and himself returned to Cossimcota where he established the king's troops, and assumed charge of the government. Thus, having given an account of the campaign against Mukund Raj, let us now turn towards the motions of Venkutputty, Rajah of Beejanuggur, who, we have seen, had been invited to take advantage of the moment and to invade the district of Condbeer. Independently of the letters from Mukund Raj, he had another strong motive to adopt this measure, as a great part of the king's army was employed in supporting the falling government of Ahmudnuggur, which capital was at this period besieged by the Prince Moorad Mirza, the son of Akbur Padshah. No moment could, therefore, be

Row lost his life by an arrow wound. This even put an end to any more resistance for the present; but Hurrychundur, making his escape, fled to Veij Nat Dew, a tributary Raja in the neighbourhood, whom he induced to espouse his cause. At the same time, Hurrychundur wrote to Mukund Raj, entitled Bhaybulunder to collect his dependents, and attack the fort of Joorjora, then in possession of Mullik Naib. Mukund Raj, having brought together all the Munewars and Naigwaries in the neighbourhood, marched and laid siege to Joorjora, which was gallantly defended by the Moslems; but it was so vigorously attacked, that an assault was made and the scaling ladders applied to the walls, when Chungiz Khan, one of the King's officers, arrived with a re-inforcement, and not only saved the place but defeated the enemy, which dispersed in all directions. In the meanwhile, Veij Nat Dew and Hurrychunder marched to attack Meer-Zein-ool-Abideen's army, with a force consisting of five thousand cavalry and thirty thousand infantry. They were, however, also defeated with considerable loss and Veij Nat Dew fled to the fort of Veeragootum, and the Mahammadans encamped at Narainpatnam. In the mean time, Mukund Raj of Julmoor invested the fort of Mahammad Kooly Kotbshahabad; but on hearing of the defeat of Veij Nat Dew he raised the siege, and fled to his capital, a strong hill-fort situated amid the hills and woods of those parts. He was pursued by Chungiz Khan for two months, when, finding himself unable to hold out much longer, he wrote letters to Veij Nat Dew, informing him of his situation. Veij Nat Dew detached his nephew Nowlapa Nurswundy, with two thousand cavalry, thirty thousand infantry and one hundred elephants, under the command of Hurrychunder, to his assistance. The Mahammadan army composed of five thousand horse and ten thousand infantry, marched to oppose this force, which had taken post in the centre of a valley surrounded on all sides by hills difficult of access. The King's troops, however, gained heights and came down upon the enemy in all directions. The Hindoos were defeated, and saved their lives by a precipitate flight. Hurrychundur was pursued day after day, till at length

his party, being surrounded, was defeated, after a bloody action, while himself and his colleague Nowlapa Nurswundy, made their escape with difficulty, and left in the enemy's hands many of Veij Nat Dew's relations, who were wounded and taken prisoners. Veij Nat Dew, finding that no advantage was to be gained by supporting Hurrychunder in so unprofitable a war, sent an ambassador with thirty thousand hoons and fifty elephants to purchase a peace, and to consent to pay the same amount annually as tribute. The terms were accepted; but the Rajah's relations were kept prisoners as hostages until the delivery of Nowlapa Nurswundy, his nephew, whom the Mahammadans insisted on being given into their hands, as he was considered the principal promoter of the war."

"After having concluded hostilities with Veij Nat Dew, Meer Zein-ool-Abideen detached Chungiz Khan with a considerable army against Mukund Raj Bhaybulunder who occupied Julmoor. Mukund Raj's force encamped at Verool, a place situated among the hills, and famous on account of its caverns, on which spot he was attacked by Chungiz Khan. On the first day neither party had any apparent advantage; but on the following, the Hindoos were defeated and Mukund Raj fled to Julmoor, whence also flying, he left his country and property to fall into the hands of the faithful, and sought shelter in the Bengal province."

"Julmoor was now occupied by the Mahammadans; and the whole of the province of Cossimcota promised to repay, during a peace, the trouble and expense of the protracted war, when on a sudden Kistum Raj, the son of the late Rawoot Row, raising a force, wrote to Bengal, inviting Mukund Raj Bhaybulundur to return and make another attempt to recover his patrimonial territory, himself commencing the war by seizing the two towns of Potnoor and Mudwara. On intimation of this violence, Meer Zein-ool-Abideen detached Chungiz Khan, Dhurmarow and Balyrow, to attack the enemy. Mukund Raj was defeated, after an action which lasted from daylight till sunset, and retreated to Mudwara; but as that fort was

situated in the midst of thick woods, and it was considered impracticable to reduce it, Dhurmarow proposed to Meer Zein-ool-Abideen, by way of putting a stop to this war, to admit the claims of Mukund Raj to the fortress and district of Mudwara, on condition of his becoming tributary to Golconda. To this proposal Meer Zein-ool-Abideen would by no means consent. A coolness ensued between these officers, and owing to the representations of Dhurmarow at court, Meer Zein-ool-Abideen was recalled, and Syud Hussum was deputed in his stead. On his arrival he granted terms in the first instance to Hurrychundur, the uncle of Mukund Raj; and it was proposed, by way of reducing Mukund Raj, to build three forts on the passes and narrow roads by which alone he could make attacks. For this purpose the forts of Moostufabad, Kootbshahbad, and Mahamedabad were built, in which small garrisons were always maintained. Mukund Raj, thus hemmed in on all sides, had recourse to the assistance of Kishtum Raj, who attacked Mahamedabad with three thousand musketeer infantry, but was himself killed by an arrow from the garrison. Mukund Raj became disconsolate on the death of his friend, but detached one Sudashew, a distinguished officer, to supply his place. Sudashew shortly after fell, at the head of his troops, by a musket-shot; and the storming party, which he was leading in person, having lost their officer, returned and joined Mukund Raj. Shortly afterwards an attack was made on Moostufabad by one Agny Raj, at the head of ten thousand infantry. He was opposed by all the Mahammadan army and was killed in the assault. At the same time one Boochuna Raj also fell, in his efforts against the fort of Kootbshahabad. Syud Hussum, upon hearing of the defeat of the several attempts made upon his posts, now resolved to reduce Mudwara, and employed his troops in cutting down the woods, and destroying them by fire. Mukund Raj, reduced to the last alternative, made one desperate effort, and with his whole force attacked the Mahammadans, in which he was defeated, and again fled to Bengal. Thus the province of Cossimcota was cleared of every Raja likely to molest the Mahammadans; and Sooria Row was soon

after sent from Golconda to partition out that country into Jageers, and to superintend the civil duties, since which time it has been held as a dependency of Golconda". (Rise of the Mahammadan power Vol. III, pp 463-474).

The above defeat of Balaram I turned the southern Vizagapatam into an absolute dependency under the Golconda Sultans, who henceforth made Krishnakota as the headquarters of their civil and military duties. And Balaram Gajapati agreed for the second time to pay annual tribute to the Golconda Sultan. Mukund Raj left his count and fled towards Bengal. The Mahammadans began to rule the coastal country from Krishnakota without further molestations from the native Chiefs. Surya Row was deputed by the Sultan to partition out the country into Jageers. According to the custom of the Decani Sultans, Surya Rao made over all new conquests as feudal estates to the military Chiefs nominated by the Golconda authorities.

Undoubtedly a death-blow was given to the power of the Nandapur Gajapatis by the waging of war twice against them by the Golconda Sultans. Still, the military prowess of Nandapur was not fully curbed, as we will see later, how Nandapur was privately preparing for another war against Golconda to assert Hindu power in the country. The existence of the curbed Nandapur constantly caused alarm in the minds of the Golconda Governors who repeatedly remarked that "if they liked the descendants of Vaijnat Dew could still muster fifty thousand infantry and one thousand elephants at least to defend their own country."

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Chapter II.

"In 1593 A.D. the Moghal Emperor Akbar despatched an army to reduce the Mahammadan Sultans of the Deccan who disputed his sovereignty. Burkan Nizam Shah of Ahemmadnagar died in 1595 A. D. and was succeeded by his son Ibrahim, who died in a battle fought against Ibrahim Adil Shah of Bijapur. The nobles were divided as to the succession. Chand Bibi, the Queen of Bijapur, great aunt of Ibrahim Nizam Shah's infant son, Bahadur, returned to Ahmadnagar and helped in placing the child on the throne. But Emperor Akbar's son Murad appeared in the scene and besieged the city. Chand Bibi made a gallant defence. Murad retired when he was attacked by the combined army of Bijapur and Golconda."

"Ahmadnagar ceded some tracts in Berar to Murad. In 1596 A. D. fighting between the Deccani Sultans and the Moghal Emperor continued. Ahmadnagar was again besieged and the town surrounding the fort was sacked by the troops from Delhi. Chand Bibi succeeded in holding the fort. The Moghal armies gained victories in the Deccan, and Akbar subdued Orissa in 1597 A. D."

Feristha's Veijnath Dew Balaram I died this year and left his son Dasamatta or Yasovanta (again called as Veijnath Dew by Feristha) to ascend the Gadi of Nandapur.

"Akbar of Delhi arrived at Burhanpur. The Moghal army besieged Ahmadnagar. The heroic Queen Chand Bibi of Bijapur was murdered in Ahmadnagar by her own soldiers in 1599 A. D. The state of Ahmadnagar was finally annexed by Emperor Akbar in 1600 A. D. The Nizamsahi dynasty came to an end, and the young King Bahadur and his family were sent as prisoners to Gwalior. The Deccan generally submitted to Akbar and his son Danyal was made Governor of

the Deccan. He married the daughter of Ibrahim Adil Shah of Bijapur. On December 31, 1600 A. D. Queen Elizabeth of England granted the first Charter to the London Company of merchants trading to the East Indies "

In 1602 the Mughal Emperor Akbar was proclaimed 'King of the Deccan.'

The Ganjam inscription at Sri Kurmam mentions Muhammad Kuli Kutab Shah's defeat of the Orissa usurper Mukunda Bahubalendra. But it is doubtful whether this Bahubalendra was the same Bahubalendra, the usurper of Orissa. (Vide V. R. i, Ganjam 250, 372 of 1906 A. D., ibid. iii. Vizag, 194, 373 of 1905). According to the historians of Orissa Mukunda Harichandana died in 1568—most likely in the battle of Kalapahar.

The Mughal Emperor Akbar died on January 27th 1606 and was succeeded by Jehangir. In 1607 A. D. Mallik Ambar, Minister of Murtaza Nizam Shah of Ahmadnagar acquired great power and defied the Moghal power and came to open war with the Moghal forces at Ahmadnagar, which were commanded by Prince Khan-Jahan (afterwards the Emperor Shah-Jahan) in 1609 A. D.

It was at this juncture that Dasamatta Deo of Nandapur or Jeypore attacked Krishnakota or Kassimkota when a spirit of general revolt pervaded the whole atmosphere of the Deccan by the invasion of the Moghal Army. Dasamatta Deo made a last attempt to regain the independence of his forefathers, but without any success died of illness, being disheartened in the protracted battle against the Qutb Shahis. But Feristha says that Dasamatta died in old age, which account we cannot but place in the category of incorrectness."

Feristha on the last attempt of Dasamatta Deo or Veijnath Dew says :—

"It has been already related, that when Mukund Raj, the son of the late Bhaybulundur, had been expelled his terri-

tory and the province of Cossimcotta had been subdued by the Mahammadans that Veij Nat Dew also, who was one of the principal rajas in that country and could muster fifty thousand infantry and one thousand elephants, had been compelled to consent to pay an annual tribute to the Kings of Golconda. From the period when Syud Hussun became Governor of the Province of Cossimcotta, during eight years, nothing occurred to disturb the public tranquillity. In the same year, when Jehangeer Padshah of Delhy detached his son, the Prince of Purveez, to make conquests in the Deccan, a universal spirit of revolt broke out among these rajas. Veij Nat Dew, partaking of the general disaffection, detached a force to plunder and make night-attacks on the Mahammadans of Cossimcotta, who, unprepared for resistance, were at first surprised; but they eventually succeeded in repelling the enemy and the Hindoos spread themselves in all quarters, and laid waste the country. News of this sudden revolt reaching court, Chungiz Khan and Dhurmarow, two officers of distinguished gallantry and ability were directed to proceed and reinforce Syud Hussun in Cossimcotta. Veij Nat Dew, instead of marching boldly to oppose the Mahammadans, took post in his capital, and his country became a prey to their ravages. Kishtum Raj, nephew of Veij Nat Dew, being offended with his uncle's conduct towards him, fled for protection into the Mahammadan camp, where he was honourably received; and as this young man was popular in his uncle's army, many of the officers of Veij Nat Dew came over and joined him. Shortly after this, Veij Nat Dew being old, and deserted by most of his courtiers and soldiers, was taken seriously ill, and died. On the occurrence of this event, Chnngiz Khan and Dhurmarow marched with the army towards his capital, whilst the latter wrote to the representatives of the late raja, requiring them to pay the tribute, or that the country would be laid in ashes. They replied by saying that the hopes of the country rested on Kishtum Raj, who was now with the Mahammadan army, that, therefore, if he were sent to the capital, they would agree to pay the usual tribute in his name. Accordingly a treaty was

entered into with Kishtum Raj as the successor of Veij Nat Dew, who consented to pay the same tribute as Bhaybulunder and to present on the occasion of his installation three lacks of hoons, and three hundred elephants, besides jewels. Dhurmarow, satisfied with the professions of Kishtum Raj, gave him a suit of armour from the royal armoury, and some horses and other articles of state, and sent him with a suitable escort to the capital of his new kingdom. He was joyfully received by the courtiers and by his army, and immediately sent 150,000 hoons and one hundred and fifty elephants, in part-payment of the stipulated amount for the King; but instead of endeavouring to make up the remainder of the sum, he was so infatuated as to follow the advice of some of his friends, and to attack the country of the Mahammadans. The King, on hearing of the young raja's ingratitude, directed the army under Chungiz Khan, to march and build a strong fort as a depot, in the neighbourhood of his capital; which being carried into effect, distressed the Hindus, as it gave the Mahammadans opportunities of attacking them every moment. In a very short time afterwards, Kishtum Raj was compelled to pay the remainder of the stipulated sum for his installation, and also the annual tribute, as had been originally agreed upon."

A. H. 1019. "In the year 1019, news arrived that

A. D. 1610. Purtab Sa, the Rajah of Bustar, had plundered some of the King's subjects on the borders of his country, and that he was daily gaining strength and making partial incursions into the Kootb Shahy dominions. Anyhow an officer of ability, with several others were detached to attack and reduce him. In the first instance Asyrow was opposed by Purtab Sa in person, who was defeated, but fled into almost impenetrable woods. The King's troops pursued the enemy as far as they could and occupied some of the villages and small towns in that country, but were unable to besiege with success the fortress of Bustar, situated in the midst of thick forests. The army was accordingly encamped on an open spot, and Asyrow wrote to the capital for instructions. The

King immediately directed his prime minister, Meer Mahammad Ameen, to march, at the head of all the disposable troops at the capital, and conquer the country of L'ustar. Purtab Sa unable to cope with the Mahammadans in the field, fled before them from place to place. Meer Mahammad Ameen proceeded into the interior until he arrived in the neighbourhood of Mulangoor Mundlere, at which place he built strong forts, and having marched for a whole month he reached the capital of Bustar to which place the arms of Islam had never before penetrated. Purtab Sa called together all the neighbouring rajas to resist the attack, but a sudden fall of heavy rain coming on spoiled great part of the powder; and this event, together with the circumstances of a dearth of provisions and the distance of the Mahammadan army from the capital, combined to induce Meer Mahammad Ameen to retreat. This object was effected with great difficulty as far as the banks of a considerable river on the frontier where he encamped; thence he wrote to court for fresh orders and the King directed Mullik Birlas, with five thousand musketeers and rocketers, to march to his assistance."

"Shortly after this, on Saturday the 17th of Zeekad, A. H. 1020 Mahammad Kooly Kootb Shah, having been taken suddenly ill, died, after an indisposition of only two days. The Deccanics assembling at the palace commenced to attack the foreigners who were maintained about the King's person, but the mob was dispersed by the Kotwal of the city, who called the rioters away to the coronation of the young king. Mahammad Kooly Kootb Sah died in the 49th year of his age, after reigning nearly thirty-four years."

"Among the public works executed by his orders are the following in the vicinity of Hyderabad :—

1. The Palace and gardens of the Ilahy Mahal.
2. The Mahomedy gardens.
3. The Palace of Nubat-Ghat.
4. The Palace of Kooh-toor.

5. The Palace of the Nuddy Mahal.
6. The alms-house, entitled Lungur of the twelve Imams.
7. The Jooma Musjid.
8. The College.
9. The private mosque.
10. The public hospital."

"Besides these were many other mosques, baths, and public seminaries. On reference to the accounts of Meer Aboo Talib, the King's private treasurer, it appears that seventy-eight lacks of hoons (2,800,000 sterling) were expended in the construction of public works during the lifetime of Mahammad Kooly Kootb Shah. A sum of sixty thousand hoons (24,000) was distributed annually to the poor, of which twelve thousand hoons (4800) were given in charity during the month of Mohurram alone". (Rise of the Mahamadan power Vol. III. pp. 479 to 484).

Krishna Raj was recognised as successor of Dasamatta Deo who had no legitimate issue, according to Feristha.

Therefore, we find another ruler Krishna Raj between Dasamatta Deo and Vira Vikram who have been given a long period in the genealogy of the Jeypore family which has been fully discussed later on in the light of the copper-grants of the Jeypore Maharajas.

After defeating Prince Khan Jahan, Mallik Ambar gained possession of Berar in 1610 A. D. The English Captain Hippon of the ship 'Globe' visited the west coast and attempted to establish factories at "Pettipoolee". (English for Peddapalli, 36 miles west of Masulpatam, afterwards known as Nizampatam).

He opened trade and founded an Agency in Masulipatam in 1611 A. D.

Mahammad Kuli Qutb Shah of Golconda died in 1612 A. D., and was succeeded by Mahammad who ruled Golconda from 1612 to 1635 A. D. (Vide Appendix M.)

In the year 1641 A. D. Abdullah Kutab Sah sent Sher Mahammad Khan to rule over the maritime dependencies north of the Krishna river. He arrived at Chicacole with the ancestors of the present Rajas of Bobbili and Vizianagaram and engaged them as renter-Chieftains under the Chicacole Sirkar in the year 1652. (Vide appendix M). At that time Nandapur was being ruled by Vira Vikrama (1639-1669), the son and successor of Dasamatta Deo. Vinayaka Deo and his six successors had each only one son, and Vira Vikrama the sixth of them, accordingly resolved to remove his residence from Nandapur to the present town of Jeypore and discovered the famous cave of Gupteswar situated in Ramgiri.

The above mentioned town of Jeypore has a very old account of its own. Although the present town of Jeypore could attain adequate prominence by the shifting of the capital of Nandapur Raj from Nandapur to Jeypore in the regime of Vira Vikrama Deo, still it had once its prosperous existence under the Nandas who were ruling over this portion of the country which was then known as 'Gondarama'. The Nanda rulers were called "Samasth-G o n d a r a m a-Adhipati." Gondarama, Olusurama, Drakharama were the three contiguous areas which once spread from the mountainous region of the Orissa States to the river Godavari. Its uppermost part was called Olusurama, the middle portion as Gondarama and the lower as Drakharama. The Jayapura copper-plate of Dhruvananda Deva was discovered in the district of Angul (Orissa) and it was issued from Jayapura which has been identified with the modern Jeypore by the Research scholars. (Vide J. B. O. R. S.-September-December 1930).

The following is the description of the said famous cave of Gupteswar, which is quoted from the Gazetteer of Vizagapatam.

"On the bank of the Kolab, about nine miles west of Ramgiri by a path which leads through wild sal jungle, is a cave near the top of a limestone hill about 500 feet higher



Gupteswara cave.



Gupteswara on the river Kolab.



A flight of steps leading
to the cave.



Lingam called Gupteswara inside
the cave.

than the surrounding country. It is approached by a modern flight of steps flanked with lines of trees, and the entrance is about nine feet wide and eight high. Facing this, near the centre of a roughly circular chamber about ten feet high and forty feet square, is a natural boulder somewhat resembling a lingam, which is held very holy and is called Gupteswar, 'the hidden Siva', because it was there for generations before any man knew of it. It is said to have been first discovered in the time of Vira Vikram Deo, 'Rajah of Jeypore from 1637 to 1669, who established the great feast in its honour, which is still held every Sivaratri and is under the special patronage of his descendants. The place is now popularly declared to have been the scene of several of the episodes in the Ramayana. Behind the lingam, the cave slopes downwards into the hill, and becomes very dark. Here are several stalactites, two of which form natural pillars while another is supposed to resemble the sacred cow 'Kāmadhenu'. From the udders of this latter water drips at long intervals, and pilgrims sit with their hands spread out beneath, waiting intently to catch a drop when it falls. There are several other caves in the limestone through which the Kolab winds its way at this point, but none so famous.'

Tradition is current that one Savara hunter, in pursuit of a wild game in the shape of a hedgehog, entered into a cave in the dense forests of Ramagiri and discovered 'Gupteswara' or hidden-Siva and communicated this news to Godia Patro (Tanadar) of Ramgiri, who in his turn communicated this news to Vira Vikrama Maharaja after pleasing the said Deity by his worship and *Darsan*.

Vira Vikrama granted Bhogapuram and Potnore Mutta (now in Vizianagram Taluk) as 'Sarvamokhasa' (rent free) to the Bahubalendra family (the descendants of which are now living in Gunupur and Machmara in the modern Parlakimedi Taluk of Ganjam District), who migrated to this portion of the country from Rajahmundry and who bore some sort of affinity to the Nandapur family through marriage tie. Srungavarapukota was given to the Mukhi family and

Anakapalli to the Satyavara and the Paikrao families as ordinary Mokhasa for their general subsistence. Thus the Muttas of Anakapalle, Srungavarapukota, Bhogapuram, Potnore (in the plains), the Jamabandi of which we find in the assessment of Bussy, were formerly granted as Mokhasas to the families of 'Satyavara' and 'Pykarao', 'Mukhis', and 'Bahubalendras' respectively in the time of Vira Vikrama of Nandapur. The same has been remarked in the District Manual of Carmichael as included in the then territory of the then ancestors of the Jeypore family when Golconda Fauzdar arrived at Chicacole in the train of the ancestors of the present Rajas of Vizianagram and Bobbili. Formerly, the Taluk of Anakapalle was known as Satyavaram—most probably its derivation having taken from the name 'Satyavara' (the former occupiers of the Taluk, now under possession of the family of the late Maharaja Sir Goddee Gajapati Rao, K. C. I. E.)

Again in the same fifth Report, Vol. III, page 76, the following note has been given on the extent of the Nandapur or Jeypore kingdom before the advent of the British into the Chicacole or Kalinga Circar i. e. in the year 1724.

"Jeypore, about 104 miles west from Chicacole, and of that distance forty beyond Saloor Gaut; among the hills is the capital of a tributary raj called also Nandapore, which lyeth nearer to the W. southernly 20 miles, the poor remains of the extensive territorial inheritance once enjoyed by the Rajpoot family of Vikrama Deo, the actual representative lineally descended from Vistna Deo, the last great prince of the house of Gajeputty, who in 1571, united under his sceptre all the ancient domains of the kings of Orissa. This barren and unhealthy principality, in its limited modern extent, is bounded on the west by Buster or Bussdero, the country of the independent Rajah Derriar Sing, of Goondwanah, which being laterally situated among several ranges of high impassable hills, and about 80 miles in length in a North East or South West direction by forty in breadth, forms a very secure barrier on the side of Berar, where the Marhattas, in taking

possession of Chanda, the former inhabitants of the Goondwanah family, might otherwise and without the cessation of Saloor Gaut, the only known pass through which they entered the Circars in 1754, be deemed formidable neighbours. Jazepoor, to the south, borders on Rumpa, and to the north joins the tributary munnims of two other branches of the royal family of Orissa; the one, Gajeputty, settled in Kimedi, and the other, Persotim Deo in Kalolimdy, lying further to the N. W. dependent on Chatesguir. To the east, this district extended far into the plains of Chicacole, until the year 1742, when old Vizieram Arauze began to make encroachments, and was so successful under the political favour of Bussey, as to wrest almost the whole of the low fertile portion of the country from its original proprietor and obtain from his patron, Sanads for the zemindary of it, on the footing of his other possessions, when a new revolution transferred the sovereignty of all these provinces to the English."

In the above account the author refers to the possession of Vikrama I, who succeeded Lala Krishna in 1758, who in his turn retired to Kalyanasingpur principality. In 1664, one of the Golconda king's family invaded the Jeypore hills on some pretext; but the affair ended happily, Vira Vikram being given by the king in the following year a sword, ensigns, standards, and likewise a copper grant (which is still preserved in the Jeypore palace), conferring upon him certain titles, among them that of Maharaja (Vide Appendix N.)

The two golden ensigns called 'Mahi'-'Marat', still used in the time of Dasara festival, were included in the other presents like a Howdah and a sword that were given by the Nawab of Hyderabad. (Vide Appendix N.)

Vira Vikrama had two wives—the second being a relation of the Parlakimedi family. Sri Krishna Deo was the son by the first wife and Dasamatta Deo by the second. Sri Dasamatta Deo being the youngest received Gunupur as jaghir from his father Vira Vikram, and his descendants resided in Gunupur when Krishna Deo succeeded to the Gadi of Nandapur

in the year 1669 A.D. The portion of the land between Gumaguda and Kinigrama, both villages inclusive, were given away to the maternal aunt of the mother of Dasamatta Deva, who belonged to the family of Parlakimedi Gajapati.

Maharaja Sri Krishna Deo was born in the year 1630 and came into power in the year 1669. It was he, who out of compassion, granted Kumili and Gundredu (in the modern taluk of Vizianagram) to the family of Pushapati Sitaramachandra Raj, the ancestor of the present Vizianagram family (Dist. Vizagapatam), as *mokhasa*, owing to their coming over to this place after deserting their ancestral home in Bezwada.

Carmichael says "Pushapati Madhava Varma was the first member of the family who moved up into the district of Vizagapatam, then forming portion of the Chicacole Circar. This was in 1652, or 35 years before the extinction of the Golconda dynasty by the Emperor Aurangazeb. The Fouzdar at Chicacole was then one Sher Muhammad Khan, and from him Madhava Varma rented 'Kumili' and 'Bhogapuram.' In the lease of these taluks he was succeeded in A.D. 1690 by his son Sitaramachandra, who obtained the lease of ten additional taluks and established himself at Potnuru with a retinue of one hundred and twenty-five horse and four hundred and fifty foot, a league with Gajapati Deo of Parlakimedi adding considerably to his importance. From Sitaramachandra to Vijayram Raj the ally of Mons. Bussy, five zamindars enumerated, each added something to the aggrandisement of the family, and the Pushapatis were now a formidable power" (District Manual of Carmichael p. 278).

The above account of Carmichael cannot be accepted as accurate. He gives 38 years' period to the predecessor of Sitaramachandra Raj who moved to Vizagpatam with Sher Mahammad Khan in 1652; and Bhogapuram was rented to the said predecessor of Sitaramachandra by the Fouzder Sher Muhammad. If it was true, what happened to the Bahubalendra family who received Bhogapuram and Potnore as *Sarvamokhasa* prior to the arrival of the Pushapati family in

this district in the reign of Vira Vikrama ? No historian can deny the truth of the existence of the Bahubalendras in the Circar of Chicacole. It is learnt from the Srikurmam inscription that Bhiram-mulk the commander of the Quli Kutab Sahis was opposed by one Mukunda Bahubalendra in 1599. This proves the prowess of the Bahubalendra family who received *Sarva-mokhasa* in Potnore and Bhogapuram and were in charge of the said two muttas when Sher Mahammad came as Fouzdar for the first time from Golconda. Bhiram-mulk defeated the northern Polygars who had to acknowledge the supremacy of the Kutab-Sahis in the south. The commander of the Kutab-Sahis retracted after maintaining the status quo of the Chiefs of Nandapur who had to yield to the payment of some sort of tribute to the Sultan of Golconda. Most probably this incident helped the Bahubalendra family to receive *Sarva-mokhasa* grant of the muttas of Bhogapuram and Potnore from the successor of Dasamatta or Yosovanta Deo. Thus, we see that the Bahubalendra family were already in possession of the muttas which are alleged in the Manual or Gazetteer as assigned to Pushapati family by the Fouzdar Sher Muhammad Khan in the period of Vira Vikrama. Again we learn from the Jumma Kaumil or the standard assessment of the northernly provinces under the Kutab Sahis in 1582 that Potnore was then the seat of the Jeypore Circar, and it was included in their territory for which they had to pay separate peiscush of 35,000 to the Golconda Sultanete. Thus, the renting of the muttas of Bhogapuram and Potnore by Sher Muhammad Khan to the Pushapati family being a Fouzdar under the same Kutab Sahis was quite out of question. The District Manual of Vizagapatam describes Vira Vikrama as owner of the territories that extended as far as Bhogapuram and Potnore. Then the question arises how then the Pushapatis came into possession of the said muttas of Potnore and Bhogapuram of which so much account has been given in their family and in the Gazetteer and the District Manual as well. This will be clear when, in the course of our writing we come across the period of Viswambhar Deo I. the originator of the feudal system in

Nandapur Raj. It is on the other hand, inferred from the family papers of the Jeypore that the first wife of Vira Vikrama i. e. the mother of Sri Krishna Deo was a daughter of the Bahubalendra family, and there had been a long-standing matrimonial connection between the Jeypore family and that of the Bahubalendras who migrated from Rajahmundry to the coastal area of Chicacole Circar. The following account from the Political Survey of the Deccan (Northern Circars) will clear our doubt on the question of Potnore under the Kutab Sahis (based on the assessment ascertained by a statement in 1635).

"Chicacole, the most distant frontier province to the north, only explored along the sea coast, divide two Parganahs, and 115 villages and $\times \times \times \times 8,40,122. 12$; of rated at which whole, excepting a pescush of 35,000 rupees, paid by the ancient princes of the country of the race of Gajapatty, then resident at Potnore, and since banished to the hill of Jaepoor, and Havillee, and collected from the firms of Cossim Cotah and the capital to maintain chiefly the paga, or household cavalry, a considerable body of which was always stationed there, in like manner as in the southern frontier Circar of Guutur before the conquest of the Carnatic, in the year 1652, therefore, the appropriations were proportionately great in each of these provinces, being in Chicacole".

Therefore, Pushapati Madhava Varma received *Mokhasa* from the Jeypore family, and his son Sitaramachandra might have secured further additional *Mokhasas* with the help of the Fouzdars of Chicacole after 1690 A. D; and it took a very long time for the successors of Madhava Varma to take additional taluks to the original *Mokhasa* mentioned by Carmichael. [Vide Appendix D (a)]

In his short reign of four years Sri Krishna Deo created a number of *Mokhasas* by granting them to several persons, who, later on, declared themselves as independent zamindars in the British period. The zamindari of Bobbili was carved out in the period of Sri Krishna Deo Maharaja and conferred as

Mokhasa on Nawab Illich Beg Khan, who migrated to this part of the country being mortified at the deprivation of his powers and prestige at the Court of Hyderabad. The said Nawab enjoyed it for a number of years and requested the Jeypore Circar at the time of his departure for Hyderabad to transfer the same in the name of the father of Ranga Rao who had served him very faithfully during his short stay at Bobbili. Most probably this Ranga Rao was the same as Vengal Ranga Rao, the adopted son of Lingappa who secured the title of Rangarao from his master for faithful services. Lingappa's father was another retainer who followed Sher Muhammad with the ancestor of the Vizianagaram family; and the rivalry between the two houses of Bobbili and Vizianagaram dates from this period. The meaning of the name Bobbili, as interpreted in the District Manual and the Gazetteer, as 'Pedda Puli' in Telugu (big tiger) has no bearing at all. A mutta of the name of Bobbili was already there before the advent of the ancestors of the present family of Bobbili, and muttas and villages bearing similar names such as Bobbiya, Champia, Jhatki, Jhauli, Chandili, Girli, Surli are still found in Jeypore zamindary. It is learnt from the Sankalpa Suryadayam in the Oriental Library at Madras that Lingappa of Bobbili carried his arms as far as Bastar. Had he been an independent Ruler, he could not have done so, as he had to pass through the dominions of the Nandapur Rulers. Therefore, he must have been a vassal under Jeypore being a Mokhasadar under them and having carried the Jeypore arms as far as the country of Bastar, and occupied the country which has been duly referred to in the document executed between Bastar and Jeypore in 1778 as an area previously under the possession of the Jeypore family, but later on, secured by the ancestors of the Bastar family through conquest. Thus, the ancestors of the present families of Vizianagram and Bobbili settled in this part of the country, then imperfectly under the Kutab Sahis, as Mokhasadars in the territories of the ancient race of the Gajapatis of Nandapur and their military prowess soon made them vie with each other for prominence in the court of Nandapur, with the result that its prestige and glory were eclipsed by

them in course of time in the period of the French and the British as well. The muttas, namely,—Devapalli, Rekapalli, Kataki and Kottapalem were granted to Chota Rai, the house of Suredi Sivaram Mahapatra (once minister of Nandapur) and the family of Muttavaru respectively in the time of the said Sri Krishna Deo Maharaja. All these muttas are now in existence in the taluks of Vizianagram, Salur, Gajapatinagaram and Chiprupalli, while Narava Mutta (now under Vizagapatam taluk) was recieved by one Jagannath Rai with the title of Medini Rai. We also find several copper-plate grants in Oriya character that were issued in his reign; and three of such copper-grants have already been edited by Sewell in the list of his South Indian inscriptions. Sri Krishna Deo bore the title of Rajadhiraja and Maharaja, and ruled the country with the help of a Niyogi Brahmana named Parimalla Basava as his Chief Minister. (Vide Seemantini Kalyanam published in A.D. 1913).

Maharaja Sri Krishna Deo was succeeded by Viswambhara I., who was a man of great military achievements. He succeeded his father in 1672 and ruled till 1676 A. D. Viswambhara was the originator of the feudal system of which traces still survive in Jeypore. All the feudal lords were bound to the chief Ruler through the tie of feudalism, as we find in the case of Real Property in England of olden days. He was a terror to the European traders and specially to the Dutch in the country, who used to call him as 'Sumbardeo', and his family down to Raghunatha Krishna continued to be known as 'Sumberdus.'

An Oriya inscription in a temple of Lakshminarasimha Swamy tells us that Maharaja Viswambhara Deo defeated the Nawab of Chicacole in 1673 and forced him by a treaty to pay the revenues of the two villages of Nandigram and Narasannapeta in the Bontalakoduru mutta, now under Gajapatinagaram taluk, to this temple of the Deity. He also gave a piece of land in Veddulavalsa near Chipurupalli to the God Mallikarjuna of the place. But this grant is dated A. D. 1688, and hence, it comes under the reign of Raghunatha Krishna who was also

known as 'Sumber Deo'. In the meantime the Bahubalendras went beyond the limits of their *Mokhasas* and encroached upon lands as far as Gudivada, which was very much resented by Viswambhara Deo. So, with the implicit consent of the Nawab of Chicacole, Viswambhara reoccupied the said encroachments of the Bahubalendras and confiscated most of their *Mokhasa* lands out of sheer vengeance. This very much enraged the Bahubalendras, who began to retreat towards the northern parts of the Chicacole Circar after leaving most of their lands at the mercy of the aggrandising Pushapatis who were then in the good looks of the Jeypore Rulers. This opportunity was utilised by the Pushapatis to extend their original *Mokhasas* towards Potnore and Bhogapuram till these two muttas came under their complete control. In order to save the littoral areas of Nandapur and other frontiers from further encroachments, Viswambhara commenced distributing the areas into a series of principalities in charge of each of which, he placed some faithful retainer who was made responsible for its peace and order and was required to acknowledge his suzerainty by appearing when called upon, with a certain armed force. Firstly, he created a feudal tenure in the zamindari of Salur or Saureca and Boda-Padma or Pedda Padma and granted it to the senior branch of the Kimuri family with the title of 'Bolyar Deo'. Ramabhadrapuram was placed in charge of the junior branch of the said Kimuri family with the title of 'Ranabahu.' The taluk of Shiudi or Chemmudu (in the modern Bobbili taluk) was granted to the house of Ranasimha. The taluk of Makkuva was granted to the family of Aricherla, and the taluk of Kurupam to the family of Sanyasi Raz Dora with the title of Bairicherla. Merangi was received by Jagannath Raj Dora with the title of Satrucherla. One Jogi Naik was a very faithful servant under Viswambhara, and in recognition of his loyal services, the mutta of Palem was conferred on him with the title of Patro as a reward. Palkonda Virakotta were bestowed on the son of one Donaita with the title of "Narendra Rai."

"Palkonda (the pot of milk; so called from its fertility) lies on the north east of the district, adjoining Ganjam and is drained and irrigated by the perennial Nagavali or Langulya and its tributary the Suvarnamukhi. It is one of the three Government taluks of Vizagapatam, is the richest portion of the district, and contains a greater and a denser population than any other taluk therein. The taluk has had an eventful history. Viswambhara Deo I., Rajah of Jeypore from 1672-1676, is said to have granted to a Jatapu on whom, 'seeing his wisdom and his skill in archery', he also conferred the title of 'Narendra Rao.'"

The whole of the Zemindari of Paunsapentha or Pachipenta excepting the seven villages of Sunki, Rajuguda, Chalanput, Patroput, Podagarha, Bidari and the seventh one (unknown), was transferred to Tammanna Dora of Thenda with the title of Dakhinakabata Dugaraj (Durgaraj) for his adventurous spirit in keeping himself always in the forefront of the battle-field. One Dinabandhu Rai did secure the grant of the Poram Zamindari (in the modern Bobbili taluk) with the title of Paik Rai. Harihara Rai got the mutta of Regulavalasa or Rangavalasa in the modern taluk of Gajapatinagaram as a feudal grant with the title of 'Mangaraj'. The zamindari of Andra was placed in charge of Garaya Dora with the title of Pratap Rai. Saluva Rai, Rai Pitamani and the son of Kalhan Rai, all the three, were entrusted with the *Mokhasas* of Kodur, Bondapalli-Sambham (in the modern taluks of Chipurupalli and Gajapatinagaram) and Kalahandi (the present Kalahandi State). Let it be noted here that the title of Juga Sahi was conferred on the son of Kalhan Rai, while Nilakantha Sahi and Mahapatra of Kumariapatna were given the taluks of Bindra-Nowagara and Khariar.

The mutta of Onrasi or Varanasi (now under Parlakimedi) with its boundary extended as far as the Goribandha, including the portions of Gadi and Brahmani, was carved out of the Gunupur Taluk and given away to the Parlakimedi family, as the family was related to the house of Viswambhara Deo.

The Bhupati family of Madgole was deprived of its feudal honour, being found disloyal to the Ruler of Nandapur, and in its place a man of the Mukka or Nukka caste was placed with the title of Ganatula Sambhu Bhupati (its meaning is not known). Almost all the above-mentioned feudal tenures of Viswambhara Deo I, except the tenures of Bindra Nowgarh, Kalahandi and Khariar, are still found bearing the same names in the coastal area of modern Vizagapatam District under Madras. And most of the zamindars in Vizagapatam, who introduce themselves as direct descendants of those feudal lords under Viswambhara Deo I, still use the titles conferred on their forefathers by the Jeypore house as a mark of antiqueness of their respective families.

Thus, at the helm of feudalism that commanded the immense resources of the country in the south, Viswambhara Nauna-Gajapati carried on his administration without least fear for the house of Golconda, which was then almost absorbed in hoarding and trading on diamonds, jewels and pearls which spread its name far and wide even into the countries of Europe. The tottering Sultan Abu Hussan was then ruling over Golconda with adequate apprehension of being crushed soon or late under the weight of the Moghal arms under Aurangzeb. (Vide Appendix M).

"In the seventeenth century Hyderabad was a centre of mercantile enterprise, and merchants and dealers flocked there from all parts of the world, one of the special attractions being the market for diamonds which was held in the fort of Golconda, five miles distant". Most of the big pieces of diamonds that are now visible in the Ratnabhandara (store room for jewelleryes) of Jeypore Raj were imported from Golconda through Malkangiri area when "Mir Jumla, the son of an oil merchant of Ispahan, acquired and developed valuable diamond mines in the territories of the Kuli Kutab Sahis, and presented that famous 'Kohinoor' to Emperor Saha Jahan to attract his sympathy towards his career in the Deccan. (Vide Gribble's history of the Deccan).

The forefathers of almost all the present zamindars, including those of Bobbili and Vizianagram in the Vizagapatam District, belonged to the federation of Viswambhara Deo I.; but they shook it off later on, taking advantage of the weakness of the later rulers of Jeypore and the advent of the foreign traders in the Coromondal coast. Viswambhara Deo I. ruled over the whole of the coastal area now comprised in the modern district of Vizagapatam and encouraged people to make settlements in the plains. He was a prince of great erudition which is proved from the following title used by him in continuation of the regal titles prefixed to his name as a Ruler of Nandapur. And it is also mentioned in the palm-leaf accounts that the said prince had a great command over the science of music.

“Sri Viswanatha Deva Dibya Sri Charana Kamala Seva Nirantara Sankara Vamsakula Kusuma-sudhakara Sangita-Sahitya-Ratnakara Chaturtha Komeli Kusumakodanda Abasalita Manyamukutamardana Nirbaleara Sthapanakara Subharayebandikara Laudiya-Jhadia-Jana Garba-Ganjana Nandapura Bastara Atchalisa Khimundi Kalahandi Pappadahandi madhey Sri Nandapura Maharajyadhipati Sriman Mahamandaleswara Mahogropratapa Visamasamara Vijayi Sri Viradhi-vira Sri Nauna Gajapati Jhadakhanda Padsha Lakhe-
raja Mukutamoni Sri Rajadhiraja Maharaja Sri Vira Sri Viradhi Vira-Vara Pratapa Sri Viswambhara Deva Maharaja-
ankara”.

Let me explain here the use of the word (I) Chaturtha Komeli (IV Komli). This is an Arabic word which signifies the symbol of sacrifice. Out of the four Paigambars (saints) that flourished among the Moslems, the fourth one is specially called ‘Kamli’. Because, the only property he possessed was a Kambal (blanket), with which he used to wrap his body. Therefore, the fourth Paigambar was a soul of great sacrifice, and his name is still used before the names of great men, whether Hindus or Mahamadans, to signify the spirit of great sacrifice in them.

(2) Laudiya-Jhadia-Jana, stands for the tribes of 'Loriyas' and 'Jhaduas' that are found in the Chattisgarh and Sambalpur Agencies; and 'Khimundi' has been inserted in the sense of fiscal division. One Pandit Narasimha Vajpeya (a descendant of Simha Vajpeya) was one of the court-pandits at Nandapur in the time of Viswambhara I; and Ramachandra Misra of the Kautsa family was given the designation of Master of Athletics.

According to Gangavamsanucharita by Vasudev Ratha Viswambhara I, is the same as Pitambara, who was ruling over the kingdom of Gudari and who is said to have defeated the Emperor of Delhi.

Nothing further is known about this Prince who had the privilege of combining in his person the qualities of a pandit, a musician and a great soldier as well. He was called the Ocean of Learning and Music and his court was adorned with experts in Physical science. It is said, several treatises on these subjects were written in his Durbar, of which no trace has been made yet by the scholars of these parts. He breathed his last in the year 1776 without leaving any male issue, and the Nandapur throne was occupied after his death by his brother Mallakimardana Krishna who ruled from 1676 to 1681.

Mallakimardana Krishna established a confederacy in the area of the present Malkangiri of the Jeypore zamindary and himself became the umpire of the same confederacy in course of time. He founded a strong fort after his name Mallakimardana in the Malkangiri area, which is still called Mallakimardanagarda, and it is surmised that the whole area in which the said fort was located, came to be known in course of time, as Mallakimardanagiri with its dense forests and hills in those parts of the zamindary. Its present corrupted form is Malkangiri. The name Mallakimardana was derived from Mallik, the name of a Muhammadan General who was engaged by the French to attack Nandapur with the French soldiers.

Hence, he is called Mallakimardana i.e, the destroyer of Mallik, the Muhammadan Commander who attacked Nandapur. On this occasion Mallakimardana Krishna captured fourteen cannons from the Muhammadans which are still preserved in the palace of Jeypore. We learn from the history of the French in India that Caron with his Lieutenant Francis Martin established a French Factory at Masulipatam in 1668 and got from the Sultan of Golconda the privilege of exemption from import and export duties for French goods. This proves the French connection with the Golconda Sultans, who had in their turn every connection with Nandapur. Therefore, there was possibility of the French attacking Nandapur with the help of the Golconda Muhammadans to construct a maritime stronghold at Pentakota on the south of the Vizagapatam District for the promotion of the French trade in the Circars. The Sultans of Golconda might have encouraged the French to attack Nandapur to subdue the mountainous chief Mallakimardana, as his predecessors had already defied the suzerainty of Golconda by defeating their Nawab at Chicacole in the year 1673. It is said that the fourteen cannons still preserved in the palace, belonged to the French soldiers who invaded Nandapur under Mallik. There is nothing to prove that they actually belonged to the French, as we do not find in them any sign of the French having manufactured the same. Therefore, it must have been brought from Golconda for the purpose; or it is possible that the Golconda Sultan might have engaged the French soldiers under his Commander Mallik as so many mercenary troops to suppress the rising of the Nandapur family, as they were then in the good books of the Golconda Sultans. We learn from the historical accounts that the Gajapatis of Orissa and the Sultans of Golconda very often engaged Muhammadans and the French as mercenary troops in their respective armies in the later part of their respective supremacy in the Deccan.

Thus, Krishna Deo the successor of Viswambhara I., had to prefix the title-name Mallakimardana in order to distinguish himself as conqueror or destroyer of Mallik, the

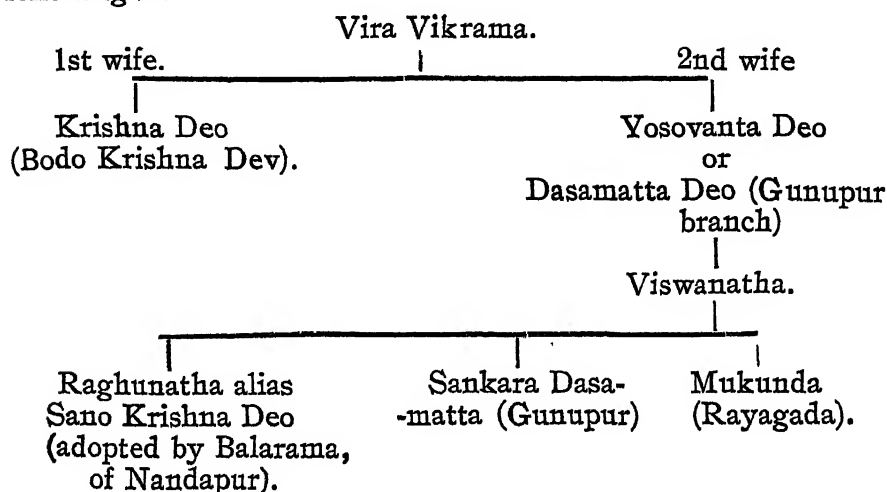
Muhammadan Commander. Most likely, in this connection the Oriya inscriptions on the pillar of the temple at Simhachalam, record a treaty which was concluded between the Maharaja of Jeypore and one Kutulu Saha in the year 1680 A.D. He invited Brahmins from outside and granted them vast areas of land.

Mallakimardana Krishna too died without any male issue and in his turn was succeeded by his brother Hari Deo, who ruled Nandapur from 1681-1684 A. D. The English settlement was founded at Vizagapatam in his reign in the year 1682 A.D. Like his brothers he too had no male issue and was succeeded by his youngest brother Balarama II in 1684, who ruled till 1686 A.D., the year in which Aurangzeb, the Emperor of Delhi marched down to reduce the South to obedience; and by the next year he had wiped out the existence of Golconda by imprisoning the last Sultan and brought the whole country under his direct rule. He appointed to the charge of it an officer called the Subadar of the Deccan and afterwards commonly known as the Nizam of Hyderabad. The five northern Circars, including Chicacole, were placed under his control.

Balaram II was unlucky like his three brothers, in not having any male issue, and he had to adopt a male member from their junior branch at Gunupur. The name of the adoptee was Raghunatha who assumed the name of Raghunatha Krishna or Sano-Krishna Deo Maharaja after he was taken to the main family of Nandapur line. It has already been mentioned that Viravikrama had two wives, the first being the princess of the Ganga dynasty of Bodokimidi and the second that of the Ganga family of Parlakimedi. The Taluk of Gunupur was given as Jagir to his second son by name Yosovanta or Dasamatta by his second wife, i. e. the daughter of the Parlakimedi family. The Gazetteer of the district of Vizagapatam has omitted to mention the Gunupur-branch line in the Jeypore genealogical table from which Raghunatha Krishna was adopted to succeed to Nandapur Raj. Yosovanta or Dasamatta had one son named Viswanatha (as he was named after Viswanatha Gajapati) who in his turn had three sons named Raghunatha,

Sankara Dasamatta or Yosovanta and Mukunda Deo. The eldest Raghunatha after ascending the throne of Nandapur as Maharaja Raghunatha Krishna or Krishna Deo Maharaja transferred the Gunupur Jagir in the name of his second brother Sankara Dasamatta Deo and bestowed the Rayagada Taluk on his youngest brother Mukunda Deo for maintenance.

The branch line of Gunupur may be drawn in the following sketch:—



Here ends the line of the descendants of Vira Vikrama by his first Maharani who was a daughter of the Bodokimidi Gangavamsa family in Ganjam. Although adopted, Raghunatha Krishna ruled Nandapur as representative of the descendants of Vira Vikrama by his second wife, the daughter of the Paralakimedi Gajapati house; and the family chroniclers have named him as Sano-Krishna Deo Maharaja in order to distinguish him from the previous ruler Krishna Deo or Bodo Krishna Deo Maharaja. The Kechala copper plate grant dated A.D. 1698 shows that the donor Maharaja Krishna Deo came after Viswambhara I., and not Mallakimardana Krishna, the conqueror or destroyer of Mallik, the Muhammadan Commander who headed the French army in Nandapur. But this is taken in the sense that the real Maharaja who succeeded Sangita Sahitya Ratnakara Viswambhara Deo I., was Raghunatha Krishna or Sano Krishna Deo Maharaja who was related to

Viswambhara and his three brothers as their nephew. A few years only intervened between the period of Viswambhara I, and that of Raghunatha Krishna. To eulogise himself as a successor to a powerful ruler of fame like his uncle Viswambhara I, he omits the names of his other uncles (the brothers of Viswambhara I) in his copperplate grants, considering them as rulers of no importance, and standing in the footing of a common son to all his deceased uncles for the spiritual benefit from the view point of the Sastric injunctions enjoined on the twice-born castes of the Hindu community. As this Raghunatha Krishna was equally powerful like Sangita Sahitya Ratnakara Viswambhara I, so he too was adressed like his uncle as 'Samberdeo' by the Muhammadans and the foreign traders in the Circars.

Chapter III

In the light of the historical accounts furnished by Feristha in its edition by Briggs, we find one Krishna Raj intervening between the period of Yosovanta or Dasamatta Deo and Vira Vikrama who was taken as a hostage by the Sultans of Golconda after the last battle fought by them in Nandapur in the last part of the reign of Yosovanta or Dasamatta Deo. This Krishnama-Raj was either a son or nephew of Yosovanta, on which question the Muhammadan account is not so definite.

Whatever it may be, we may easily reconcile the accounts of the Muhammadan historians with those of the family chroniclers contained in the District Gazetteer of Vizagapatam, which assert that Vira Vikrama removed the capital from Nandapur to the famous site of the old city of Jey-pore on the ground that Vinayaka Deo and his six successors had each only one son. Vira Vikrama who had two sons, has been included in the list of the said six successors. Therefore, if Feristha's account is accepted Krishnama Raj becomes the sixth in the line of successors who had each only one son,

Thus, the family tree including the names of the six-successors only after Vinayaka Deo should be drawn as follows :—

Vijaya Chandrakhya or Chandraya.

|
Bhairava

|
Viswanatha Gajapati.

|
Balarama

|
Yosovanta.

|
Krishna or Krishnama Raj

The periods that are allotted to Yosovanta and Vira Vikrama are pretty long ones and do not agree with the dates furnished by the copper-plate grants issued by Rulers under similar names and different dates.

Therefore, if the said periods are allotted in the light of the method adopted by the historians to fix the indefinite periods of Rulers after placing Krishna or Krishnama Raj between Dasamatta and Vira Vikrama and the dates furnished by the copper-plate grants are taken to account side by side, the indiscrepancy that generally arises in the family tree in connection with the dates of the rulers will be set right with little variation.

It is evident now that Vira Vikrama came to power after Krishnama Raj, whatever may be the extent of the exact period of his ruling over the Nandapur-Raj. Undoubtedly, some ruler intervened between Dasamatta and Vira Vikrama, as the latter cannot be included in the list of the six successors of Vinayaka Deo, already discussed in the previous pages.

This missing link has been duly traced and connected by the discovery of the plate No. 39, of Sewell's list.

It has been discussed in the following note on Sewell's C. P. Grants incorporated in Rangachari's book on the subject Vol. III,

A note on the C. P. Grants of Jeypore (edited by Robert Sewell).

I. C. P. No. 39 of Mr. Sewell's list "Records grant by Sri Lala Krishna Deva Maharajah in S. 1570 (A. D. 1648) to the Commander of his forces conferring on him two villages. The grantor is probably a local Chieftain." (V. R. iii, 206, Vizagapatam).

Sewell in editing the above plate could not identify this Krishna Deva Maharaja, who belonged to the line of the Jeypore rulers.

This Krishna Deva Maharaja fled to the Muhammadan camp at Coosimkota (Krishnakota) in 1609 A. D. or 1610 A. D. when the Qutb Sahis finally attempted to curb the power of the Jeypore Gajapatis by invading their capital, Narayana-patna situated in the lower division of the zamindary and encamped there with army for months and months together to subdue the rising in the country. At this time Krishna Raj or Krishna Deo, the nephew of Yosovanta, fled to the camp of the Qutb Sahis, being dissatisfied with his uncle Yosovanta. This event enabled the Qutb Sahis to fight more vigorously against Nandapur and hastened the down-fall of the kingdom within a few years. According to Feristha, Yosovanta died without any legitimate issues. So his nephew Krishna Raj was acknowledged as successor of Yosovanta or Dasamatta. As this name was not found in the geneology, Sewell could not identify exactly the donor of the grant in the Vizagapatam district.

According to the family papers of Jeypore, Dasamatta ruled till 1637 A. D., when he was succeeded by Vira Vikrama. But according to our calculation he must have ruled till 1622 A. D., when Krishna Raj came into power with the help of the Qutb Sahis of Golconda. Krishna Raj revolted against the Sultan of Golconda within a short period after his accession to the *Gadi* of Nandapur, and stopped payment of his tribute to the Qutb Sahis.

Feristha places the occurrence of the death of Dasamatta and the succession of Krishna Raj thereafter in the period between 1610 A. D. and 1612 A. D., which cannot be accepted with accuracy, as it fails to reconcile the accounts given in the family papers of Jeypore and the dates furnished by the copper grants of the rulers of Jeypore. Dasamatta may have continued to rule as a feeble ruler till 1622 A. D. after his crushing defeat in the hands of the Qutb Sahis between the dates of the period mentioned by Feristha. And there would have been a general anarchy after his death without any issue, when Krishna Raj was recognised by the Qutb Sahis as ruler of Nandapur according to a treaty concluded between the former and the latter with certain stipulations. Therefore, according to our calculation one Krishna Raj ruled from 1622 A.D. to 1648 A.D. or 1650 A. D.

This Krishna Raj is said to have received a dress and other royal paraphernalia from the Sultan of Golconda

II. C. P. No. 153 of Mr. Sewell's list. (Uriya) "Records that by permission of Rajadhiraja Sri Krishna Deva Maharajah (i.e. probably the Vijayanagar Sovereign of that name), the village of Tudumu was granted for temple purposes and for the endowment of a charity for supplying food to travellers, in Iswara, which, if the Krishna Deva, mentioned, was the Vijayanagara sovereign, fixes its issue in the year 1517 A.D." (V.R. iii, 209, C.P. Vizagapatam).

This too was granted by the same Krishna Deo Maharaja who succeeded Yosovanta and ruled according to Feristha from at least 1612 A.D.

III. 201 C.P. No. 154 of Mr. Sewell's list (Uriya) "Records that by permission of Krishnadeva Maharajah the village of Tudum was placed in the possession of one Matamayya who was to fulfill the charity for which the endowment was made. The grant is dated in Sarvari". (V.R. iii 210 C.P. Vizagapatam).

The cyclic year Sarvari coincides with the English year 1660 A.D. Therefore, for the better management of the charitable institution another Krishnadeo Maharaja who ruled from 1660 A.D., after Vira Vikrama issued the above grant.

After this comes the copper plate granted to Vira Vikrama Deo by the Sultan of Golconda in 1664 A.D. It was issued under the authority of the Golconda Court bearing on its face at the bottom of the plate signature of one Sarfdar or Safdar Jang Bahadur who visited Jeypore and who was a relation of Sultan, in connection with the care taken by the Jeypore Raja in the time of the sickness of Shah Fenul Kuli and the good treatment meted out to one Commander Nisbat Khan. It was formally issued in the reign of Abdullah Kutb Sha who ruled Golconda from 1635 A.D. to 1672 A.D. (Vide Appendix "M"), and (Vide Appendix "N").

In the light of those copper grants and the accounts of Feristha, I have endeavoured to correct the dates of the ruling periods between Yosovanta or Dasamatta and Vira Vikrama,

*Raghunatha Krishna or Sano Krishna Deo Maharaja
(Samerdeo).*

It is already said that Raghunatha Krishna was brought from the Gunupur branch and was adopted by Balaram II. His own grand-father was Yosovanta or Dasamatta Deva who was given the Jagir of Gunupur by Vira Vikrama. He was also known by his nickname as 'Samerdeo', throughout the Vizagapatam consultations. He was a very powerful ruler. In his reign a treasure trove was discovered by the then zamindar of Bobbili whose name was Ranga Rao, in the course of clearing the tank called Bhairavasagar in Bobbili. The treasure trove contained some coins and the name of a former Raja of Jeypore was put on the seals of the pots containing coins. On this ground Raghunatha Krishna claimed them.

from the zamindar of Bobbili as the belongings of the Jeypore family and asked Ranga Rao to hand them over to Jeypore. Ranga Rao having refused to comply with the demand of Raghunatha Krishna, a war ensued between the two, resulting in the expulsion of Ranga Rao from Bobbili who took shelter with the Fauzdar of Chicacole.

The following account of the incident is quoted from the Vizagapatam consultations in the year 1693.

“Ranga Rao, a neighbouring Raja (clearly the Rajah of Bobbili), upon clearing a tank in his country found a vast treasure buried in earthen pots with a small piece of copper in each pot mentioning what was contained therein and by whom buried, by which it appeared to belong to the family of the Sumberdues (the Rajas of Jeypore) and to be buried by the great-grandfather of the present Rajah, which has made a great contest between the neighbouring Rajas and impeded all commerce in those parts, Ranga Rao claiming it because he took up in his government and Sumberdue asserting a right to it by the copper-plates which specified to be buried by his ancestors who formerly had the government of those parts. The event we must leave to time, but it is conjectured and not without reason yet upon the Sier Lascar's return from Metchlepatam he will soon decide the matter to the dissatisfaction of both parties by condemning it all to the king's and his own particular treasure”.

Raghunath Krishna appointed his own man in Bobbili and marched against the Nawab of Chicacole and defeated him, and forced the said Nawab to come to terms with him. This is the “dishonourable treaty” referred to in the Vizagapatam records of the East India Company in the reign of Raghunatha Krishna in 1694 A. D.

The English and the Dutch factories at Vizagapatam and at Bimlipatam were attacked by Raghunatha Krishna and the Raja of Potnore (an ancestor of the Bahubalendra

family). After this we find one Pedda Viziam Raz (a relation of the Pushapati family of Kumili), having gained much confidence of the Jeypore family, exercising the powers of a Dewan under Ramachandra I (Jeypore), the son and successor of Raghunatha Krishna. Practically jealousy and rivalry sprang up between the two zamindary houses of Bobbili and Vizianagram from his period.

In 1697 A. D. Raghunatha Krishna (Sumbordeo or Sumberdeo) revolted again with other hill chiefs and slew the Seer Lascar (Fouzdar of Chicacole) Mahabat Khan and greater part of his army. Fear of attack from Raghunatha Krishna forced Mr. Holcome of the Vizagapatam factory to raise fortification round the English factory. It is mentioned in the District Gazetteer that Viswambhara I., ceded the Taluk of Butley to Parlakemidi on handing over the rebel chieftain Dharmaraj or Dhama Dora of Merangi to Jeypore. But this is not a correct account, as Viswambhara I was the first ruler to install Jagannath Rai in Merangi zamindari, who was very faithful to him. Therefore, the incident referred to in the Gazetteer should have taken place in the period of Raghunatha Krishna as mentioned in the family papers of the Jeypore family. Dhamma or Tamma Dora was beheaded and his daughter was married to Jogu (a servant of Dhamma) and received the Merangi zamindary with the surname of Jagannath Raj Dora.

This prince granted a copper plate dated 1688 A. D. in Vedduluvalasa near Chiparupalli in favour of the God Mallikarjuna of the place. A year before this Aurangzebe marched to the Deccan and annexed Golconda to the Moghul Empire. Raghunath Krishna invited Oriya Brahmins from outside to settle in Jeypore. The Kechala copper plate furnished such an example. The grant was made on the occasion of a solar eclipse that took place on saturday, the 24th September, 1698 A. D. The village Kechala is situated in the Nandapur Tana at a distance of six miles from the Bagra fall.

The contents in the Kechala plate,

"On Saturday, the 30th day of Asvinia and the 23rd day of Kanya, in the year called Bahudhanya, at the holy time of a solar eclipse, was granted to Narasing Misra of the (Gaudia Brahmin sect), the village of Kechala, the free holding of Rautrai Mahapatra and situated in the hill district of Nandapur. This having been converted into a holding free from all dues (*sarvamanya*) shall be enjoyed by you, your sons and sons' sons for generations as long as the sun and the moon last. No one shall hinder this. It is the will of the Rajadhiraja Vira Sri Krishna Deva Maharajah". Then two imprecatory verses follow. The sign-manual of the Maharajah Krishnadeva is given below the plate. With regard to the sign-manual of the donor, the editor of the plate records his opinion as follows :—

"It has already been pointed out that it represents the lion, the crest of the Goddess Durga, the family Goddess of the Suryavamsi kings of Cuttack. The Goddess of the family of Jeypore also is Jaya Durga, which is worshipped as "Vijaya" during the Dasara days. During this festival, a flag of white cloth is hoisted outside the place and on the flag is seen a rampant lion of white cloth sewn on to it. This rampant lion must be the crest of the Goddess of the family. So, the sign like the Telugu 'ba' or like the tailed 3 is only a single line representation of the rampant lion and it was the Suryavamsi kings of Cuttack under whom the lords of Nandapur were feudal Rajahs. After some time when the power of the Cuttack kings was on the wane, the Nandapur Bhupatis kicked off their suzerainty and became independent. The Oriya zamindaris of Ganjam, even now, acknowledge the superiority of the Puri Rajas by giving the dates of their documents, horoscopes, and official papers in the *anka* years (ruling era) of the Rajahs of Puri. But in Jeypore, no such thing is allowed and the Jeypore Chiefs claim equality even in Puri, with the Rajahs of that place" (Vide J. A. H. R. S. Vol. VI. P. 1)

The well-known feudal tenure of Bissamkatak was created in the period of Raghunatha Krishna. Bissemkatak was a flourishing town in the period of Ganga King Bhanudeva IV. His son Kajjala-Bhanu came away from Orissa to Bissamkatak and founded the kingdom of Parlakimedi. So goes the tradition in those parts of the country. One Krishna That a Raja migrated from Bodokimedi in Ganjam, cleared the jungle and received, it is said, a copper plate patta for Rs. 2,500/- from the then Rajah of Jeypore and enjoyed the tenure. His son Pitambara built a mud fort at Bissamkatak, the relics of which are still visible there. The place lies very close to the hills called "Nimgiris". Now this tenure has been resumed by the Maharaja of Jeypore.

Raghunatha Krishna had two wives. The senior Maharani gave birth to three sons and the junior Maharani to three sons as well. Altogether the Maharajah had six sons namely, (1) Ramachandra (2) Balarama, (3) Viswambhara (by first wife), (4) Lala Krishna Deo, (5) Vikrama Deo and (6) Mukunda Deo (by the second wife).

Raghunatha Krishna died in the year 1708 A. D. Both of his Ranis belonged to the family of the Bahubalendra Chalukyas.

Ramachandra I.

Raghunatha Krishna was succeeded by his eldest son named Ramachandra I., in 1708 A. D. He was born in the year 1687 and came to the estate at the age of 22 years. One Viziam Raz (afterwards known as Pedda Viziam Raz), a relation of the Pushapatis, settled at the Kumili Mutta (now in the Vizianagram Taluk) was appointed by Ramachandra I., to properly look after the management of the Jeypore estate, and the said Viziam Raz assumed the designation of Dewan in his regime, which was resented much by Balarama, the second brother of Ramachandra I. We have already seen from the accounts of Carmichael that one Sitaramachandra Pushapati succeeded the founder of the Vizianagram family in 1690 A. D.

and could secure lease or *Patta* of additional taluks in the coastal areas of Vizagapatam. It is narrated in the well-known succession suit of Vizianagram Samasthanam after the death of Maharajah Sir Ananda Gajapati G. C. I. E., of much fame and name in the Presidency of Madras, that the Pushapati family of Kumili secured a long lease of the Perganas of Potnore and Bhogapuram from their then possessors, the Bahubalendranis, who in their turn received them from the family of Jeypore. And this incident could never have taken place before 1690 A. D., as in 1694 A. D., we find one Bahubalendra called Raja of Potnore attacking the English and the Dutch factories with Raghunatha Krishna.

The following account is inserted from the affairs of the East India Company (1812) Vol. III on the career of the above said Viziam Raz who later on became an ally of the French General Mons Bussy and was at the foot of the dastardly attack made on the fort of the Polygar of Bobbili by the French army on their march to Narayanapatna (formerly capital of Jeypore) and thence to Ganjam.

“Vizianagaram, 28 miles west southernly from Cicacole, and nearly the same distance northernly from Vizagapatam, is the capital, not only of the largest desmooky jurisdiction in this. but, comparatively with districts held under a similar tenure, throughout all the Northern Circars, and at present, as has been since the establishment of the British Government, through the extreme favour and indulgence of the Company, vested in form or by sufferance, in Vizeram Rauze Reddewar, adopted in 1759, by the widow of old Viziam, from a collateral branch of the Poosaputty family, on a failure of the direct line, at the decease of Gajeputty, her son, while the office of Zemindar virtually, and in fact with extraordinary, if not unconstitutional powers, has, at the same time exclusively and almost uninterruptedly been exercised by Sitteram Rauze the elder, but half-brother of the nominal occupant. In general, the history of all the Rauzees, or tribe of Raohewar in the Circars, trace their origin to a dependance on the ancient rajahs

of the country, either as Chelaks or favoured slaves, Managers, Talookdars, or renters of the Subdivisions of the sovereign domain, and such also, was the rise of all the other petty holders of land existing in this province, whether descended from the Velmawars of Telinga, or natives of the soil itself, properly called Oria. But the family now under consideration, is an exception to this geneological rule; for they are at least foreigners, with respect to Chicacole. The first of them on record, was Madavarama, who inhabited a small village in the Condapillee Circar, called Poosaputty, afterwards retained as the local patrimony of the family, when in 1651, Shere Mahammad Khan was sent by Abdullah Kootab Shah from Hyderabad as Aumildar, or Provincial Governor of all the maritime dependencies north of the Kistna. The following year, this man engaged in the sebandy train of the Mussulman deputy, accompanied his master to Chicacole, and in 1655 was rewarded for service which were not, throughout, worthy of being recorded, with the farm or rental of two mootahs of the pergunnah of Begapoor, where from henceforth he fixed his residence, for the annual sum of rupees, 5,207 and a fraction. From this time forward, under three irregular successions of the race of Poosaputty, they acquired through the favour of eight succeeding aumildars, at different periods, and in greater or smaller portions, down to the year 1734, almost the whole of their original rightful zemindary in its present extent of four pergunnahs, dismembered from the Havillee lands of the circar, and rated in the antiquated Jumma Kaumil of the Kootb Shahy, at only 1,92,157 rupees. At the last mentioned period, the famous Vizieram having dispatched by poison, in the district of Vizianagur, in the division of Jehapoor, his cousin Sitteram who had received investiture as heir of the line to Madavarama, of the Bogapoor desmooky, seized the family rights and, through the corruption of Jaffier Ali Khan, in 1741 allowed to exercise the public office to which they were annexed, having removed the zamindary residence to its present site of Vizianagram, so called either from his proper name, or

the place of his former abode in the division of Ichapoor. About this time, it was that same ambition which prompted Vizieram to commit parricide, and led him more naturally to encroach on the civil rights of neighbouring landholders weaker than himself, in which he was politically supported by the aumildar, until the greater part of the territories of Margool, Singrecotah, and Nundapore, was added to his former possessions; but not being with equal policy checked in his career of power, and made sensible of his own dependence on superior authority, he punished, very properly as an example to future rulers, the negligence, corruption, or inability of the government that cherished him by being principally instrumental to the revolution in favour of the French in 1758, in like manner as his son and successor, six years afterwards, on similar grounds, aided in the expulsion of his benefactors, to bring about another change, which might be no less favourable to the interested views of an ambitious powerful subject. This zemindary, so extensive, as generally described, has been acquired under such various rulers of civil or political right, and comprehends so many scattered inferior territorial jurisdictions, which, as they were before, should perhaps still, in justice and propriety, be considered as separate and wholly independent of each other, that it must be impossible, from rather imperfect materials, and a very limited local knowledge, to exhibit a connected accurate view of the whole in its real present state, especially as all and singular landed rights, privileges, or civil jurisdiction, as have been can legally, by custom or in form, be claimed or vested in the zemindar of Vizianagram, could only be derived under sanction of the actual government, by a renewal or confirmation of former grants or other *sunmads* entirely novel, and which being yet unpublished, have the nature, extent and validity of Vizieram Rawze's pretensions to any territorial or desmooky jurisdiction (excepting the three districts of Nundapore, Singrecotah and Margool, of which the Saverums are supposed to have been regularly assigned to him) matters of the

greatest uncertainty and doubt. We have, therefore been under necessity of referring to the period of M. Bussy's government in 1758, to determine the points in question, as they were then fixed, substituting however, from later and equally authentic information, a more competent valuation of the (669) lands than is stated in the *hustaboods* or gross rental formed by that able financier, of the whole zemindary, as it was conferred at that time, under his proper *sunnuds*, on Gazeputty Rauze, the son of Vizieram". (The Fifth Report from the Select Committee of the House of Commons on the Affairs of the East India Company dated 28th July 1812.)

The appointment of the above mentioned Vizieram Raz in the service of Dewanship was a political blunder on the part of Ramchandra I. from the point of interests of Jeypore Samasthanam. Samasthanam is the corrupted form of 'Subhasthanam' which word is generally used in the zamindary Sirasta of the Indian aristocrats in the course of addressing correspondence to their brother aristocrats. In their every such letters we find the words 'Subhasthana', 'Durga' 'Prasada', 'Vati' 'Gadha' etc., Therefore, Samasthanam comes in the place of Subhasthana which is found in use every old correspondence of Jeypore Raj. Balaram II's opposition to it was justified from every reasonable point when we see how this Vizieram Raz later on encroached upon the rights of Jeypore stealthily and secretly without the knowledge of his masters, the rulers of Jeypore. The conference of Dewanship on a Pushapati member of the type of Vizieram Raz compelled Balarama to stand against the will of his brother Ramachandra, who at the instigation of Vizieram Raz ordered an army to be despatched against Balarama who in the meantime revolted and captured the fort of Narainpatnam—the majority of the populace having taken side with him. Since then Balarama continued residing at Narayanapatna and won to his party the zamindars of Sangamvalasa, Belgam and Palem. Lastly, Ramachandra himself marched against Balarama to suppress his rising at Narayanapatna; but before he could besiege the Narayana-

patna fort Ramchandra expired, and he having no male issue, Balarama sat on the *gadi* of Jeypore Subhsathana. So it was very difficult now for Viziam Raz, to execute his own plans which he hatched in the previous regime. His selfish hopes being shattered to the winds, he directed his ambitious designs of land grabbings towards the contiguous coastal areas of Jeypore which were placed under different feudal lords in the reign of Viswambhara I. Ramachandra died in 1711 A. D. after reigning for a short period of four years only. He created the feudal tenure of Sangamvalasa and conferred the title of 'Nisanka' on its holder who was a favourite in his Court.

Balarama III. (1711-13).

As soon as Ramachandra died in the course of his expedition against Balarama at Narayanporepatna, he (Balarama) although of young age, came into the estate as successor of Ramachandra I, who had no male issue to succeed him in the direct line. Balarama was born in the year 1689 and ascended the *Gadi* of Nandapore Raj at Narainpatnam as Balarama III., in 1711. The sudden demise of Ramachandra I near Narainpatnam curbed the influence of Bodo or Pedda Viziam Raz, who hitherto exercised unchecked influence over Ramachandra. Finding himself in such a precarious position, Viziam instigated his distant cousin Sitaram Raz, then owner of Gunrdu and Kumili zamindary to encroach upon the contiguous and neighbouring zamindaries of Jeypore in the plains. Sitaram Raz never failed to act according to the direction of his cousin and gradually coerced his neighbours under Jeypore to join with him to fulfil his own end. Sitaram Raz was rising so fast in power in the plains that the out-lying portions of zamindaries like Salur, Sringarvarupakota and Gajapatinagaram fell into his machination within a short period after the accession of Balarama III, who being unable to withstand the underhand means adopted by Pedda Viziam Raz, compelled him to retire from administrative affairs of Jeypore zamindary. On the other hand, the feudatories such as Bindra-Nowagarh, Khariar

and Kalahandi on the northern borders of Jeypore, joined with the rising Marhattas and threw off the Jeypore yoke and declared independence of the parent zamindary. Practically the territories of Jeypore commenced to be eclipsed one after the other by the powerful neighbours who were determined to curb the power of Jeypore by hook or by crook. Although hemmed in by powerful neighbours, Balarama made serious attempts to maintain the integrity of the Raj through his good relationship with Bobbili only. It was the Bobbili House which constantly pricked Balarama to resist the appointment of Viziam Raz to the Dewany of Jeypore by Ramachandra I. Like his elder brother, Balarama too, ruled for a short period and died issueless at Narayanapatna, leaving his uterine youngest brother Viswambhara to succeed him as Viswambhara II.

Viswambhara II (1713—1752).

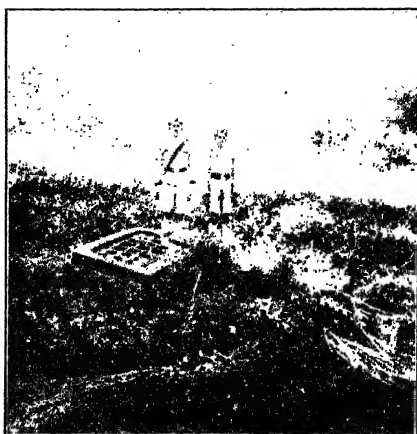
Viswambhara II, who was also known as Langulia Viswambhara Deo, ruled Jeypore from 1713 to 1752 A. D. He was born in 1692 and assumed power at the age of 22 years. He was a weak and indifferent ruler and entrusted the management affairs of his state with a Brahmin minister named Mahidhara Misra. For his personal works, he relied much upon the faithfulness of his two loyal servants named Chintamani Gauda and Allar Khan, a resident of a village called Thoba in Nandapore Pargana.

It is said that Viswambhara had a tiny tail-like thing in the centre of his buttocks. So he was called 'Langulia' (a Raja with Langula or tail). He constructed a big seraglio named Champanagar at Narayanapurpatna for the residence of his innumerable mistresses called Ranis and built a strong dam on the Jhanjavati, the relics of which are still visible there, in order to accumulate sufficient water in the bed of the river flowing close by the side of the fort-wall, for the bathing purposes of his Ranis. The said bathing place called Garia-Ghat with a flight of long steps, attached to the harem, was erected after the fashion of the Jamuna-ghat at Brindavan.

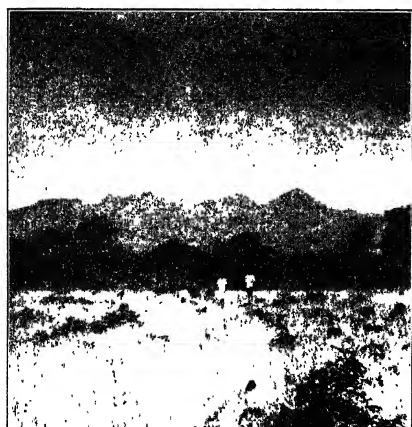
Like Krishna Deva Raya, this Raja Viswambhara Deo used to play with his Ranis in the water at the said Garia-ghat. The relics of the beautiful Ghat reminds a spectator of the story of Krishna's obstructing the women-folk of Braja, with brass pots filled with water on their heads, at the Jamuna in Brindavan. The scene of the ruins of the old fort from the bed of the Jhanjavati creates a spirit of despondency in the mind of a historian at its first sight. The strategic situation of the fort is simply beyond all description. It was no less an impregnable fort than the historic forts of Chunar, Raigarh and Ratnapur in the medieval period of Indian History. Only a man with military experience can estimate the work of the Narayanapur fort. The back side wall of the fort was raised from the side-bed of the Jhanjavati in such a way that it could easily persuade the enemy in the course of besieging it to fall suddenly into the deep pit of the river to perish in its sharp currents obstructed here and there by long pieces of rocks. The moat of the fort still appears from the other side of the river as if not separated by it, rather connected with the said other-side by a long range of ground. This position of the fort always deluded the enemy to take the river covered with bushes on both the sides as a piece of the same ground extended towards the moat. The relics of Champanagar within the fort are noticeable as soon as one rises from the river and ascends the foot-steps of Garia-ghat. First of all, we find the ruins of a small tank from where the inmates of Champanagar used to take water for their use. By the side of that tank, is noticed one small Sati Kunda where some unknown lady ascended the funeral pyre of her husband. About one hundred yards from the tank a square-like big slab is lying close to the compound of the Jagannath temple, the surface of which is studded with small holes for accomodating *Saligram-silas*, on which like Puri Gajapatis, the Nandapur Bhupatis or Gajapatis used to sit in order to have their daily bath. This custom of sitting over the *Saligrams* was observed by the Nandapur Bhupatis since Viswanath Gajapati assumed the title of Gajapati after the death of Pratap Rudra Deo. For the above



Relics of Gariaghat.
[Page—77



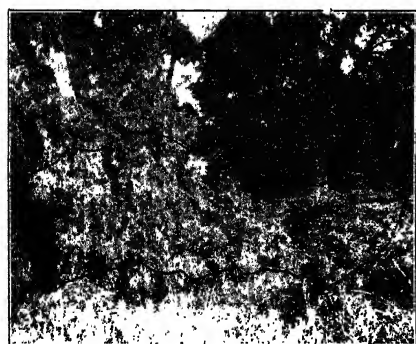
The block stone indicating the
places where Salagrams are set.
[Page—78



The Atma mountain.
[Page—79



The cannon at the feet of the Neem tree.
[Page—79



Satigarbha. [Page—79



Kukkura Satikunda. [Page—79

reason, the Gajapati kings of Orissa were known as *Chalanti Vishnu* (moving Vishnu) which title is still used by the titular Gajapatis of Puri-Jagannath. At the eastern corner of the Fort, stands a big well-like hole called Satigarbha where innumerable mistresses of Langulia Viswambhara Deo plunged into the funeral pyre after the retirement from the worldly affairs of their husband to the Atmaparvata, a mountain standing on the south of Narayanapatna. From outward appearance, it is surmised that Satigarbha was very deep, and its mouth was wider than the present circumference. Although silted up owing to the negligence of the authorities concerned the Garbha is still in its present state 12 cubits deep and its breadth is of the same measurement. A Brahmin priest of the Maharajas of Jeypore is engaged to put a Dipa (light) there on every Sankranti day of the month. There is another big slab within the harem-limit which signifies how Langulia Viswambhara Deo used to sit over it in his bath-room to wash his hands and feet. On the northern-side of the Satigarbha is the thatched temple of Gadachandi, the Deity which protected the fort. Most probably the temple of the Deity was destroyed by the Muhammadaus, and since then it is lying in the present condition. The same case is with the Jagannath temple situated in the compound of Champanagar. At a certain distance from the Jagannath temple there is a tall Nim tree whose leaves are sweet. There is a hearsay that Langulia Viswambhara Deo used every day to eat the leaves of the said Nim-tree for achieving a certain religious object; and since then, its leaves became as sweet as ordinary vegetables. At the foot of the tree is a big cannon about eight cubit's long.

The name of the cannon was Talapatia (facing towards the ground), and it was used against the French and the Muhammadans. At the northwestern corner of the fort is pointed out another Sati-kunda of middle size where it is said the dogs of the Ranis of Viswambhara Deo, followed the suit of their mistresses; and it is known as Dogs' Sati-kunda. In the bed of the Jhanjavati and on the northern direction from the

fort stands the small temple of Jhadeswar (Lord Mahadeva). Viswambhara Deo used to worship the image of the Lord Jhadeswar as a Deity who fulfills the desires of his devotees in no time.

On the eastern side of the river, there is a small hamlet of the name of Turka-pentha, i. e. the residence of the Turks or Muhammadans. Most probably, that was the cantonment area of the Muhammadans under Fauzdar-Nawab of Chicacole, and it was the place where the Muhammadans placed their garrison for six months to curb the power of Nandapur.

The people of Narayanapatna still cherish the memory of Langulia Viswambhara with great affection and devotion. He was an ardent lover of 'Vaisnavism' and absorbed deeply in the doctrine of Love or Gopibhava. Being a staunch Vaisnava, he encouraged Vaisnavic culture and the cult of Lord Chaitanya in his state. Some say he had sixteen hundred wives, while there is another rumour that he had mistresses as Gopis numbering sixteen thousand. He strictly followed the principles enunciated in the Bhagavat, and to fulfil his desire Viswambhara used to marry a woman every day according to Gopibhava. The people here believe that like Lord Krishna, Viswambhara had sixteen thousand Ranis as Gopikas with him. And with these, he used to play like the Flute-player, at the Garia-ghat in the Jhanjavati. Whatever it may be, Langulia Viswambhara Deo was a great follower of Vaisnavism and spent most of his time in the learned discourses of Vaisnavic faith with Vaisnavic pandits. He gave every impetus to the Avataravada, i. e. incarnation of Chaitanya theory, of his forefather Viswanatha Gajapati. As the Vaisnavic cult of Chaitanya was much propagated among the aboriginal tribes of Chotanagpur and Santal-pargana through the indigenous dances there, so also the said cult was preached to the people of the Jeypore Agency without any distinction of caste or creed through the native dances here, such as, Hudkinata, Sakhinata and Kathinata etc. Like Raja Govindchandra of Bengal, Langulia Viswambhara retired from the worldly affairs

and entered into a cave in a neighbouring hill called Atmaparvata. The cave in the said hill is still pointed out to the spectators by the Khonds of the locality, who believe that Raja Viswambhara is still alive in the said cave and meditating on the Almighty (Vide-Appendix L.).

The Khonds of the village Laumala (near the hill), being further questioned, said that according to the sayings of their forefathers, the said Raja was intimated by some Sanyasis of the said cave through a Khond of the said village of Laumala when he (the Khond) was there in search of his lost goats, to the effect that it was already high time for him (the Raja) to join them (the Sanyasis) in the Atmaparvata according to his previous promise. So, when the Raja was reminded of this fact by the Khond, he retired immediately to the Atmaparvata cave and sent message to his Ranis that he would no more come back to his residence and asked the Ranis to ascend the funeral pyre.

Although Raja Viswambhara Deo was a staunch follower of the cult of Lord Chaitanya, he never neglected the cult of Shakti at the same time. He was a great devotee of his family-Deity, the goddess Kanaka Durga. It is said that Viswambhara Deo used to go to Nandapur daily from Narayanapatna on horses, each kept at a distance of six miles, in order to visit Kanaka Durga. The Raja never touched anything as food without having *Darsan* (visit) of the said Deity. One day there was flood in the hill streams owing to continuous rains and the Raja was detained on his way to Nandapur and could not reach the temple of the Deity, and hence he had to fast for two or three days. In the course of his fast, the Deity Kanaka Durga being much pleased with his devotion appeared before him one night in a dream and ordered him to refrain from his daily journey to Nandapur and asked him to construct a small golden image of Kanaka Durga after the main image at Nandapur and continue worshipping it at Narayanapatna. The said small image called Sano-Kanaka Durga prepared by Viswambhara Deo is still seen at the temple of Kanaka Durga

at Jeypore at the side of the main image of Kanaka Durga. He was a great *Tantric* and practised *tantra* with the help of a Brahmin named Ramachandra Purohit Mahapatra. A number of *Danasasans* (grants) were granted to Brahmins in his regime. The village of Madhupadu near Gajapatinagaram (Vizagapatam District) still bears testimony to this fact. The Dol-Jatra festival was performed with great eclat in his rule. He retired to Atmaparvata in the year 1752 A. D. The Raja of Vizianagram was already in power in the plains by this time, and slackness in the administration and want of discipline in the management of the state made the Jeypore Raj a constant prey to the ill-hatched plans of its opponents. In 1724 the Subadar of the Deccan made himself virtually independent of the authority at Delhi and began appointing his own officers. His first Fauzdar of Chicacole was Anawardin who afterwards became very famous in the war of the Carnatic.

In the meantime, having retired from the Dewany of Jeypore, Viziam Raz managed to poison his cousin Sitaram Raz in the forests of Vizianagar (Kimidi) in Ganjam, who was the rightful owner of Pushapati Zamindary in 1735, and seized the family rights with the help of Jafar Ali Khan, whose corruption in the court helped him to succeed to the Pushapati Deshmukhis after removing the zamindary residence to its present site of Vizianagram. This incident led him to become more ambitious in his selfish projects of encroaching upon greater portions of the coastal territories of Nandapur under Viswambaro Deo in 1741 A. D. Jafar Ali Khan supported Viziam Raz in every possible way in executing his own plans as he (Jafar Ali) had gone to the extent of allowing Viviam Raz to exercise the public office as well.

After the death of Nizam-Ul-Mulk in 1748 the Northern Circars became a bone of contention between the French and the English.

Lala Krishna Deo (1752-58).

Lala Krishna occupied the Gadi of Jeypore at Narayanapatna after the retirement of his step-brother Viswambhara Deo who had no male issue. He assumed power at a time when the succession dispute in Hyderabad was in its full swing after the death of Nizam-Ul-Mulk in 1748 A. D. The English and the French were siding with the rival claimants for their respective supremacy in the Deccan. After the succession of Salabat Jang (a French nominee) to the Subadarship of the Deccan, the French could secure from the Nizam in 1753, the cession of four of the Northern Circars for the support of their troops. General Bussy gave instructions to M. Moracin, the French Officer in charge at Masulipatam, to take possession of the new acquisitions. Jafar Ali, the Fauzdar of Chicacole was extremely reluctant to give up his charge to the French. So, first of all, he tried to persuade the Zamindar of Vizianagram, the Chief renter-chieftain in the Northern Circars to oppose the entry of M. Moracin to the Circars. Pedda Viziam Raz, who was then in possession of the Vizianagram estate, was shrewd enough to realise his own position and considered the proposal as an opportunity to strengthen his own tottering condition owing to the constant opposition from the Raja of Jeypore and the Poligar of Bobbili. The rivalry between the two European communities in the Court of the Nizam in the Deccan sowed the seed of rivalry between the two houses of Vizianagram and Bobbili in the Northern Circars to raise their respective status through the house of Jeypore. M. Moracin immediately persuaded Viziam Raz to side with the French in establishing their supremacy in the Circars on condition that the two Circars of Chicacole and Rajahmundry should be rented to him at nominal rent. Jafar Ali was deserted by Viziam Raz and joined with Bobbili and Jeypore to fulfil his own object. Lala Krishna Deo was engaged to call the help of the Marhattas of Nagpur and deputed his Feudatory Virappa Razu, the Zamindar of Pachipenta, for the purpose. Before this incident

some petty skirmishes had already taken place between Bobbili and Vizianagram owing to a certain riparian right over some disputed water channel. (Vide Bobbili Zamindary, published by Maharaja of Bobbili, 1907). Jeypore was occasionally siding with Bobbili since the removal of Pedda Viziam Raz from the Dewanship of Jeypore. In one such occasion Pedda Viziam Raz marched against Jeypore to subdue its ruler for identifying himself with the cause of Bobbili which had to suffer now and then as a buffer territory between Jeypore and Vizianagram. Viziam Raz constructed a temporary fort at Belgam near Parvatipur (Vizagapatam) to check the power of Viswambhara Deo II, in which he was partially successful as Viswambhara Deo later on begged apology through his Muktiar for listening to the advice of Bobbili against Vizianagram Raj. Lala Krishna who was a man of indomitable spirit determined to take revenge on the previous deeds of Viziam Raj by joining with his (Viziam Raz's) opponents. In the meantime, war had already broken out between the Marhattas and Salabat Jang. Bussy had to accompany the Nizam against Raghuji Bhonsla of Nagpur. After defying the French authority, Jafar Ali had to garrison the Fort of Rajahmundry and was expecting help from the English and the Marhattas at every moment. The English who had encouraged Jafar Ali in his revolt dared not help him in the crisis, as they were busy with their own affairs in the South. The Marhattas came down the Jeypore Ghats through Surekha or Salur pass with the help of the Zamindar of Pachipenta and appeared in the plain in 1754 (Vide Hamilton's History of Hindoostan, History of the Marhattas by Grant-Duff, and Oram's History of Hindoostan).

"On the other hand this tract of inhospitable country has in all ages proved an insuperable obstacle to the union of the two nations of Oriya and Gondwanah or reciprocally to the invasions of either. It has been described as 80 miles in breadth from the inland frontier of Chicacole to that of Berar, but this distance is understood in straight line, and geographic measure. Following the ordinary course of only practicable

roads, it extends at least 120 British miles, which are equivalent to 200, either with respect to time or the fatigue of marching on the same space of level ground, and with this circumstance, considering the difficulties of passing through uninhabited jungles, over rugged hills and deep water courses, surrounded by pathless forests, deserts or valleys, alone luxuriant from a poisonous atmosphere, it must be regarded as one of the strongest natural barriers existing. Accordingly, it is only traversed once in the driest season of the year, from the month of February to May, by those Tartar wandering carriers, the Lomballies, as in like manner, such instruments would be found to penetrate a rock of iron, to gratify the craving necessities of humanity. These adventurers have as yet, however, only explored two passes in the whole length of the mountainous ridge extending from the Godavary to the Mahanaddy, the one direct from Chanda to Chicacole, the other oblique from Chateesgur, by the way of Kalahandi, both uniting at the famous Ghaut of Saloor, or Saureacca; though the latter, hath also an extremely difficult communication with the districts of Kimedý. It was through either of these inlets, at the instigation and under the guidance of the Jeypore Rajah then harassed by merciless Vizeram Rauze, that a body of Marhattas was introduced in 1754, into the Circars, to combat the weak ill-established military force of the French, more than one half of the invaders fell a sacrifice to the noxious air of the hills, in effecting their passage, and the remainder, feeble or disheartened rather than hazard returning the same way, adopted the desperate resolution of making a prodigious circuit through unfrequented routes, in order to cross the Godavary, with the risk of being intercepted by the Provincial troops and perhaps after all, of not discovering a practicable ford; they however, miraculously escaped the one, and succeeded in a remarkably dry season near Rajemundary, in finding the other by which a few hardy individuals were enabled to gain their homes to spread the terrors of the dangers they encountered and intimidated for ever their countrymen from attempting

the like rash deadly expedition, on any future occasion". (Fifth Report E. I. Co. p. 109, edition 1812).

They ravaged the Chicacole country and Rajahmundry Circar and defeated Viziam Raz near Vizianagram. The combined forces of Viziam Raz and M. Moracin were rated by them at Tumapalam near Anakapalli and they suddenly left the country for their own with an immense booty without caring further about the aspirations of Jafar Ali and Lala Krishna Deo who were left to their own fate. The former left the country for Hyderabad with a desperate attitude towards the French and the latter was obliged to submit to the prevailing circumstances and retired to the country of the Marhattas where he lived till 1755 A.D.

Pedda Viziam Raz was much enraged at the attitude of Lala Krishna Deo and the Zamindar of Pachipenta whom Viziam Raz was bent to be avenged upon at the earliest opportunity. In July 1754 Bussy went in person to Masulipatam and Rajahmundry and settled the affairs in the Circars and appointed one Ibrahim Khan as Fauzdar of Chicacole

In the meantime Viziam Raz, being encouraged in every possible way by the French authorities, turned towards the Zamindar of Pachipenta and got him imprisoned for life in the Fort of Vizianagram. After this event Viziam made a serious attempt to raise an internal revolt in Jeypore by instigating Vikrama Deo, the brother of Lala Krishna Deo, the Ruler of Jeypore. Vikrama Deo, was made to understand that the activities of Lala Krishna Deo were detrimental to the interests of the Raj and might give rise to a great loss in the long run. So, he was led to question the management of the Zamindari. The quarrel between the two brothers arose owing to the following reasons which were taken undue advantage of by Viziam Raz to foment the jealousy between the two further. Lala Krishna Deo had an illegitimate son named Adjhanki Gopinath Deo who was all along helped by the Raja of Parlakimedi in claiming a portion from the lower division of

the Zamindary of Jeypore. The said Adjhanki Gopinath Deo succeeded in wrestling the Pergana of Gunupur in the lower division with the assistance of the Raja of Parlakimedi, who, in lieu of the service rendered, received Nulukajod muttah of the Gunupur Taluk from Gopinath Deo who again gifted away Guma muttah to Salumma, the aunt of Sivaram Raju of Kurupam, who was later on imprisoned in the fort of Devapalli by Sitaram Raju of Vizianagram in the British period of the Circars. The disturbance caused by Adjhanki Gopinath Deo and other allied events such as Narayan Patnaik's securing the Aluapadara muttah and, later on, their forcible occupation by Parlakimedi claiming them as their own, as the said Narayana Patnaik was their own man deputed to Jeypore, encouraged Vikrama Deo to claim share in the management of the State. This discontent was smouldering when Pedda Viziamam wanted to take revenge for the attitude of Lala Krishna Deo and he went on fanning the said discontent to its utmost extent. Pedda Viziamam had gone to the length of openly siding with Vikrama in the hostility that arose between the two brothers, and attempted to depose Lala Krishna Deo from the *gadi* of Jeypore. It was arranged in the beginning that in case Vikrama would be declared as Raja of Jeypore, he would transfer the zamindaris or fiefs such as Madgole, Andra, Pachipenta and Merangi, all of which were then held by vassals of Jeypore to Viziamam as price of his assistance to Vikrama. And accordingly Pedda Viziamam helped Vikrama later on, in asserting his right to Jeypore zamindary against his brother Lala Krishna Deo. It is mentioned in the Gazetteer of Vizagapatam by Francis that Lala Krishna Deo was ousted from the Jeypore-Raj by his brother Vikrama Deo in 1752 A. D. But we cannot rely on the said period of the Gazetteer. As it is learnt from the accounts of the history of the Marhattas and that of Mr. Oram in his history of Hindoostan and that of Charles Grant in his Political Survey of the Deccan, that Lala Krishna as Raja of Jeypore appeared below the Ghats with the

Marhattas in the early part of 1754 A. D. Therefore, Lala Krishna was still ruling over Jeypore country, and hence his ousting from the Raj of Jeypore was out of question in 1752 A. D. It is surmised that this event might have taken place in the year 1755 A.D., before the general march of Bussy towards the northernmost parts of the Northern Circars towards the end of 1756 A. D. in order to restore his fallen authority in the said Circars. The family papers of Jeypore mention that Lala Krishna Deo was ousted from Jeypore Gadi in 1758 A.D. at the instigation of Pedda Viziam Raz. But Pedda Viziam Raz was murdered by Tandra Papayya on the 3rd day night following the sack of the Bobbili fort by Bussy on 24th January 1757. Therefore, there is every likelihood of the occurrence of the above event before the Bobbili tragedy had taken place. Because, in the course of misrepresentation of facts before Bussy in the camp of the French, Viziam Raz never mentioned anything to Hyder Jang in connection with the antagonistic position of Lala Krishna Deo of Jeypore. This proves that Lala Krishna Deo must have fled to the country of Marhattas after their raid in 1754 A. D. And this retirement of Krishna Deo has been referred to by Mr. Oram in his reports on the Northern Circars. Pedda Viziam Raz might have instigated Vikrama Deo to assume power in the meantime as Raja of Jeypore, as he (Viziam) was always alert in adopting a retaliative measure against Lala Krishna. Therefore, the formal deposition of Lala Krishna should have come to force in 1755 A. D. and Vikrama must have ruled since this time as an ally of Pedda Viziam Raz, which is confirmed by the absence of the Raja of Jeypore from the tragic arena of Bobbili. Later on, Lala Krishna returned to his country and voluntarily retired with his youngest brother Mukund Deo to Kalyana Singpur where he lived till his death; since then the Zamindary of Kalyana Singpur had been in the enjoyment of his direct descendants down to the recent times when it was resumed finally by the Maharajas of Jeypore after the death without any issue of one Krishna Deo who was the last male holder of Kalyana-

singpur in the branch line of the Kalyanasingpur family founded by Lala Krishna Deo. In the early part of his rule Lala Krishna Deo had gone on pilgrimage to the holy place of Jagannath (Puri). On his way back to Jeypore, he was made to halt at Gudivada near Chipurupalli (Vizagapatam). The village of Gudivada is an Agraharam (Dana-Sasana) village and it was granted to the Oriya and the Telugu Brahmins as well by the forefathers of Lala Krishna Deo. The Brahmins in the village requested Lala Krishna Deo to halt in the village of Gudivada for a day, in order to honour the sacred Dana Sasana of his ancestors. He acceded to their request and after a stay of a day at the village granted their prayer for excavating a tank by the side of a Siva temple there after his own name which is still visible at Gudivada in the name of Lala Cheruvu (Lala tank). He had five sons :—(1) Ballava Narayana Deo (2) Sri Sundarnarayana Deo (3) Sri Lakshminarayana Deo (4) Sri Viswanatha Deo (5) Sri Viswambhara Deo.

The eldest son had no issue and the 2nd had a son who died at a premature age. The 3rd and the 4th sons died issueless, while the 5th son begot a son named Sri Mukund Deo who was the father of Sri Krishna Deo, the last male holder of the Kalyanasingpur zamindary, on whose demise, he being issueless, the said zamindary reverted to the parent zamindary of Jeypore in 1892.

Soon afterwards the relation between the French and the Subbadar of the Deccan became strained, and at last an open rupture having occurred, Bussy had to entrench himself against attack in the gardens of Charnal near Hyderabad in the summer of 1756. His officers in the Circars including Ibrahim Khan disavowed his authority and refused to pay their tribute. Viziam Raz was the only man who had the courage to stand by him in his critical hours. He ordered his agents at Hyderabad to assure Bussy of his loyalty and regular payments of his tributes. Bussy was subsequently relieved by re-inforcements from Masulipatam and received back into the Subadar's favour; and at the end of 1756 he marched into the Circars to

restore his fallen authority. Ibrahim Khan fled in terror at his approach, but Viziam Raz went to meet him with 10,000 men at Kotipalli (Rajahmundry). He was graciously received by Bussy who was all along guided by him in his affairs in the Circars, which led finally to the noted Bobbili tragedy in January 1757. Bussy encamped at the famous Fort of Devapalli with his Indian Commander Hyder Jang, owing to the persuasion of Pedda Viziam Raz who utilised the French favour in crushing the power of Ranga Rao of Bobbili. The horrors that were committed in the course of Bussy's attack on the heroic fort of Ranga Rao, have been narrated fully in the history of Oram and other important accounts in the local literature called Ranga Rao Charitam, the popular ballad on the subject which is still sung all over the district (A short account of the Bobbili battle and tragedy is also given in the following histories :—(1) Imperial Gazetteer of India, by W. W. Hunter, Vol. XIII, in pages 484, 485, (2) Cyclopaedia of India, E. Balfour, Vol. II, page 271, (3) Malcolm's Life of Lord Clive, Vol. II pages (2-4).)

Ranga Rao was killed in the course of his struggle to defend the tower of his fort. His Rani realising the impending danger of losing her prestige, at the conclusion of the battle which was totally a lost game to the heroic and brave defenders of her husband's fort, prayed to God leaving her infant son with some female servant and planting a sharp sword in front fell upon it uttering curses to Viziam "So shall perish Viziam and his family." Thus committed Sati the Rani of Ranga Rao and we will see later how her curse came to fruition on the day when the battle of Padmanabham was concluded in 1794 A. D.

Ranga Rao's infant son of four years named Venkata Ranga Rao and his brother were saved from the disastrous result of the battle. The lad was recognised by Bussy as heir to Bobbili and was protected from the malevolence of his enemies. The site of the fort destroyed by Bussy, can still be traced to the west side of the present town of Bobbili.

After the destruction of the fort of Bobbili, four of the adherents of the fallen Ranga Rao concealed themselves in an unfrequented part of the fort and at night dropped themselves down the wells and passed unnoticed through the quarters of Viziam Raj and gained the neighbouring thickets, where they remained two succeeding days, being determined at the cost of their lives, like the Roman youth Scavola, to take away the life of Viziam Raj, the instigator of the dastardly attack made by the French on the fort of Ranga Rao. They were just waiting for an opportunity to achieve their object and on the third night from the conclusion of the battle, at its middle part, the hidden assassins entered stealthily into the camp of Viziam and stabbed him in thirty-two places to death.

Ananda Raju, son of the first cousin of Viziam Raz succeeded him in 1757 as heir to Vizianagram Raj.

Being entangled in the complicated affairs of the Northern Circars, it was not possible for Bussy to receive intelligence from Bengal with regard to the possessions of Chandernagar. He promised to respond to the call of Sirajudaula from Bengal against the English and he was practically on his way through Orissa to strengthen the power of the Nawab of Bengal.

It will be proved from the following accounts how Bussy was involved in consequence of the affairs that arose out of the combined efforts of Lala Krishna Deo and Jafar Ali Khan which cost Viziam the loss of his life, Ranga Rao of Bobbili the destruction of his family and fort and the French the deprivation of their possessions in Bengal, resulting in the long run in their expulsion from the north and the south of India as well, giving room for the supremacy of the English here after the battle of Plassey for centuries to come.

"The Chicacole Circar still continued however to be administered by a Mussulman Faujdar subject to the authority of the French. In 1757 the collections from Chicacole became

so slack and uncertain in consequence of the incapacity of Ibrahim Khan, the Faujdar at Chicacole, that Monsieur De Bussy resolved to go thither in person, and settle the country, the independent Chiefs of the province, with their family feuds and internal usurpations having thrown every thing in disorder. Surajud-Dowlah, the Nawab of Bengal, had at the same time invited the French to co-operate with him against the English in Bengal where the latter were threatening the French settlement of Chandernagar. It became therefore part of De Bussy's designs to watch the course of events in Bengal, and be at hand if possible to assist the Nawab against their common enemy".

"De Bussy accordingly proceeded northwards, and his forces were joined by Viziam Raj, the Rajah of Vizianagaram, and other Chiefs with an army of 10,000 men. He unfortunately permitted himself to be drawn into Viziam Raj's quarrels with a neighbouring Rajah, and through his persuasion the French troops were allowed to assist in attacking the fort of Bobbili in the Vizagapatam District. The tragic termination of the assault is a well known subject in the Northern Circars. The Rajah and his adherents massacred their wives and children rather than allow them to fall into the hands of hateful enemies, and then fell themselves bravely fighting against their foes. Vengeance however pursued Viziam Raj, the instigator of this murderous attack. An adherent of the Rajah of Bobbili killed him at the expense of his own life whilst he was sleeping in his tent. He was succeeded by his son Ananda Raz who afterwards became the worst enemy of the French in Chicacole Circar".

"Monsieur De Bussy, deeply regretting the part that he had permitted his troops to take in the assault upon Bobbili, hastened to quit that part of the country. He first however placed a garrison at Vizagapatam and then proceeded into the Ganjam district along the line of hills to the north. The Zamindars of the district terrified by the fate of the Rajah of Bobbili, hastened to pay up their arrears of tribute, and it was

not until the arrival of the French upon the borders of Goomsur that they met with any opposition. Here however the Rajah of Goomsur, thinking himself secure in his fastnesses amidst the jungle, refused to pay the tribute claimed by the French”.

“De Bussy had in the meanwhile been expecting to hear from Surajud-Dowlah, the Nawab of Bengal, who had led him to expect substantial assistance in conducting his army to Bengal through the Province of Orissa. In this expectation he resolved to remain near the frontiers of the Chicacole province, and accordingly marched his army from Goomsur to Ganjam, where Oram says the French had long had a trading establishment. Whilst they were encamped at Ganjam the French Commander received intelligence of the capture of Chandernagore by the English. De Bussy now convinced that no good could result from any further connexion with Surajud-Dowlah, resolved to return to the Court of the Nizam at Aurangabad, and there to await an opportunity, if possible, of retaliating upon the English in the south. He accordingly left Ganjam in May 1758, and arrived shortly afterwards at Aurangabad with every prospect before him of establishing upon a secure footing the authority of the French in the Northern Circars”. (Vide The District Manual of Ganjam by Maultby).

Monsieur Lally, the Governor of Pondicherry, however required De Bussy's services at the siege of Madras, and recalled him in spite of his remonstrances, from his position in the North. De Bussy obeyed unwillingly, and in August 1758 made over the Government of Masulipatam and the Northern Circars to the Marquis De Conflans.

In the meanwhile Ananda Raj, the Raja of Vizianagram, dissatisfied with the French rule, and offended with De Bussy, who had refused to rent the country to him, had been intriguing with the English in Bengal to drive the French out of their possessions in the Northern Circars, promising them at the same time every assistance in his power. Lord Clive saw his

opportunity, and inspite of considerable difficulties and much opposition, he managed to despatch a force of 500 Europeans under Colonel Forde to Vizagapatam. Colonel Forde's instructions were to effect a junction with the native troops of Ananda Raj and other native allies, and drive the French out of the Provinces ceded to them".

Such are the turning events that happened in the political history of India in the year of 1758 A. D. which is considered as the period of the formal deposition of Lala Krishna Deo in Jeypore.

CHAPTER IV

Vikrama I (1758-81)

In the last chapter we have discussed how circumstances favoured Vikrama to snatch away power from Lala Krishna Deo, who absconded leaving his Raj for fear of the French and Viziam Raz. Most likely the "Settlement of Bussey in the year 1757, was complete during the period of his (Bussy's) return to Hyderabad in 1758 A. D., when the name of Vikrama as Raja of Jeypore, was finally entered into the Jamma Kammil of the French, and hence the family papers assigned 1758 as the commencement period of the rule of Vikrama I. Although the machination of Viziam Raz enabled Vikrama to become ruler of Jeypore, he never forgot that Viziam Raz's policy was to reduce Jeypore to utmost humiliation by declaring it as a subordinate zamindary under Vizianagram. This ulterior motive of eclipsing Jeypore always played behind the political drama enacted by Viziam Raz till his assassination at Bobbili. Therefore, we find in 1763 Viziam's descendants claiming Jeypore under an alleged patta granted to them by Salabat Jang, the then Subadar of the Deccan in 1752-53 A. D. Vikrama Deo selected a very able

man named one Jagannath Patro as Dewan of Jeypore whose first act was to seek the sympathy of the East India Company's authorities at Vizagapatam. In the meantime, Ananda Razu of Vizianagram, being dissatisfied with the arrangements made by Bussy on the death of his predecessor, made repeated offers to the English in Bengal to join him in expelling the French from the Northern Circars. Col. Forde was despatched by Clive to Vizagapatam with a force of 500 Europeans. The force joined Ananda Razu at Kasimkota. On the 9th December near Condore, an action was fought with the French which ranks as one of the decisive battles of India and in which the French were utterly routed. Salabat Jang changed his attitude, and after siding with the English made a treaty with them on 14th May 1759 granting them the country round Masulipatam and prohibiting the latter from ever again settling in the Northern Circars." (Vide Aitchinson's Treaties etc., 1892, VIII, 278).

"Except the tract then ceded to the Company, the rest of the Northern Circars thus fell once more with dramatic suddenness under the sway of the Subadar of the Deccan. His rule, however, extended to it in little but name. For seven succeeding years, the completed anarchy recorded in the history of Hindusthan prevailed over all the Northern Circars. The forms, nay even the remembrance of civil government seemed to be wholly lost."

In 1765 Clive obtained from the Emperor at Delhi a firman granting the Company the five Northern Circars. This recites the cession of the country to the French by Salabat Jung without authority from Delhi and granting the same as an *inam* for the good wishes and fidelity of the said Company. The payment of Jamabandi which was hitherto made to the Nizam of Hyderabad was transferred to the British. Vikrama Deo with the help of Jagannath Patro made an attempt and partially succeeded in restoring the above mentioned taluks assigned to Vizianagram Raz except Sangamvalasa, Palem and Belgam with an expenditure of Rs. 1,32,000 only. (This is mentioned

in the family papers of Jeypore). Most probably this has been referred to in the Gazetteer of Vizagapatam as frequent revolts and disturbances of the Jeyporeans which soon afterwards decided Vizianagram Raja to hand back the whole country to Vikrama Deo for an annual sum of Rs. 40,000 of which no more than three fourths was paid every year. After this, Vikrama Deo left Narayanapatna for Jeypore and constructed a fort of his own at the foot of the Naktidongar near the modern town of Jeypore. On his way to Jeypore he halted at Mujjang village and deputed Jagannath Patro to Thooamul Rampur (now in Kalahandi) which was formerly under Jeypore, in order to negotiate for his second marriage with the grand-daughter of Udey Singh Rajah of Kalahandi. His second marriage with the princess of Kalahandi named Lalitamani Devi took place in 1762 A. D. In honour of this match, Vikrama Deo gifted away Kasipur, Mohulpatna, Mandi Bissoy, Leeligooma and Chandragiri principalities to Raja or Patraja of Thooamul Rampur on a quit rent of Rs. 300/- only per year. Vikrama was the first man to retransfer the capital of the Raj from Narayanapatna to Jeypore which was deserted from the time of Balarama in 1711 A. D. He always moved with 4000 soldiers between Jeypore and Narayanapatnam. The French being baffled in their objective for establishing their supremacy in the south, wanted to attack the Marhattas and led an expedition against them through Malkangiri which was obstructed by Vikrama Deo. The French were driven out by him and they retreated beyond the Godavary without creating further trouble. On the other hand, the Marhattas came as far as the Omerkote area to fight against the British and they were defeated by Vikrama Deo and never ventured to invade the territories lying on the north-western border of Jeypore Zamindary.

“In 1768, three years after the English had obtained the Northern Circars, Viziam Raju* wrote to the Government of Madras stating that in 1752 Salabat Jang, Subadar of the

* Who succeeded Anand Raz as Viziam II,

Deccan had granted him the Jeypore country as Jagir on an annual payment of Rs. 24,000, and asking that, the grant might be renewed. He produced an English translation of the sanad, and this set out that, the villages of Casseypatnam (Kaipuram), Nandapore (Nandapuram), Maulgal (Madgole) etc., amounting to Rs. 24,000/- were assigned by way of Jaggeer to Rajah of Viziamaraz Manne Sultan. Manne Sultan may mean 'Lord of the hills' but Mr. Grant (in his Political Survey of the Northern Circars appended to the Fifth Report on the Affairs of the E. I. Co.) translates it 'King of the Jungles' and says it was conferred on Viziam, in derision, but at the request of Busy, by Salabat Jang. In September 1768 the Madras Government, in consideration of the past services of the Rajah to them decided to confirm him in the possession of the Jaggeer he had requested, so long as he continued obedient to the Company's authority and exerted himself in promoting their influence in the Circar, but the cowle issued accordingly in March 1769 merely granted and confirmed to him and his heirs the said revenue of Rs. 24,000/- issuing out of the said Districts of Casseypatnam, Nandoporam and Maulgal."

In 1775 while disturbances were occurring in Kimedi, Vikrama Deo of Jeypore assembled a force in the Raya-gada valley and threatened to support the malcontents; so Captain Richard Matthews commanding the Northern Circars, accompanied by some of the Sibbandis of the Vizianagram Raja, marched to Jeypore. His report states that Vikrama Deo 'came and agreed to surrender the Fort and quit all pretensions to the several passes leading into the Circar, requesting that he might be suffered to keep the country westward of them;' "I took possession of the Fort on the 11th March. It is a square of about one thousand yards built of mud. The wall 20 feet high, the bastions very good, the rampart tolerable, and a ditch 20 feet wide and as many deep; I have ordered it to be destroyed." The ruins of it may still be seen to the east of Jeypore village in what is known as 'Old Jeypore.'

The demolition was carried out by the sibbandis from Vizianagram, who were afterwards put in charge of all the passes.

Mr. Oram's report of 1784 and the report of the same year of the Committee of Circuit, of which he was one of the members, state that frequent revolts and disturbances of the Jeyporeans soon afterwards decided the Vizianagram Raja to hand back the whole country to Vikrama Deo for an annual sum of Rs. 40,000/-, of which no more than three-fourths was ever paid. This restoration was apparently effected before 1777, as in that year (see p. 274, XI, Vizag. Gazetteer) we find the Jeypore Raj assisting the Bastar Chief to regain his throne.

The Committee said that the Raja of Vizianagram none the less claimed before them that the Jeypore country was his *Jaghir*, producing as evidence of his assertion the cowle of 1769 above mentioned. 'After an attentive perusal and investigation of his pretensions', they wrote, 'we observe that the cowle, which is to be regarded as the only substantial authority, does not assign to him the whole District in possession, but only admits the payment of Rs. 24,000/- therefrom, as an inheritance during the zamindar's good conduct and obedience to the Company.' The Committee accordingly proposed to constitute Jeypore into a separate zamindary with a *peshkash* of Rs. 35,000/- arguing 'that these lands being so entirely dependent on Vizianagram is not only in appearance derogatory and detrimental to the Company's interest and authority but actually dangerous from the retreat it affords the guilty in cases of insurrection from the command of troops and the only accessible passes that it leaves in the hands of that Zamindar.'

The suggestion was not adopted and the position remained unchanged until Viziam Raju was killed by the Company's troops at Padmanabha (see p. 53, XI, Vizag Gazetteer) in 1794 A. D.

In 1777 A. D. Vikrama Deo interfered with the family quarrel of Bastar Raja named Dariar Sing who was



Ruins of the fort at Purnagodo
(near Jeypore.)



Side view of the Purnagodo fort.

[Pages—96-97



Hatho-pokhono stone at the Gate
of the old fort at Nandapur.

[Pages—98-99

driven out by his brother Ajgar Singh and declared himself as Raja of Bastar. Raja Dariar fled to Jeypore and took shelter in the fort of Vikrama Deo who accompanied the former to the capital of Bastar with one hundred cavalry, one hundred swords-men and 12000 infantry with twelve cannons and fifteen war-elephants. Vikrama Deo marched against Ajgar Singh and entered the Bastar area altogether with twenty thousand Laskars or retinues. Ajgar Singh was defeated and Dariar Singh was reinstalled on the *gadi* of Bastar by Vikrama Deo, for which service he (Vikrama Deo) received the Pargana of Kotpad from the Ruling House of Bastar in 1777 A. D. This pargana Kotpad has an interesting account of its own. It had five forts, namely, Omerkote, Churchunda, Raigarh, Kotpad and Podagada. The whole of the Kotpad Pargana including these five forts were given away to Vikrama Deo by Dariar of Bastar. The gift has been recorded in a patta written in Oriya script which was duly submitted before the Government in the matter of quit-rent levied on the said Pargana of Kotpad by the Provincial Government of Madras. It was granted in 1778 A. D. and is still available for inspection in the Records Office of Jeypore Raj. From the perusal of the said Patta it is learnt that the Kotpad country had all along been under Jeypore and on some occasion and under some pretext the Ruling House of Bastar forcibly took possession of the country from the Jeypore family, which was handed over back to Vikrama by Dariar Singh after his re-accession to the Gadi of Bastar with the help of Jeypore, with much gratefulness and honour. The Bastar Chief, however retained his right to collect *Mahadana* (transit duties) at Rs. 25/- for hundred bullock loads of merchandise.

The following is the account given of Kotpad in the Gazetteer of Vizagapatam published in 1907 :

Kotpad—Twenty-five miles in a straight line north-west of Jeypore, population 3, 154, is the residence of an Amin of the Jeypore estate and a station of the Schleswig-Holstein Lutheran Mission and was formerly the head-quarters of Sub-

magistrate of Jeypore Taluk. It lies on the important main road (through Borigumma) from Jeypore to Jagdalpur, the capital of Bastar, in a wonderful level expanse of rich rain-fed paddy-fields diversified by topes bounded on the east by a low line of scattered hills, which extend for miles and form the most important granary in all Jeypore. The village itself is well drained and stands in open ground on laterite soil, and so is a healthy spot. To the west of it is the great Damayanti tank, a picturesque sheet of water.

The place gives its name to the Kotpad Pargana, a portion of the Jeypore Zamindari which was long held on different terms from the rest of the estate and has an interesting history. It consists of the five garhs or forts of Kotpad, Churachunda, Poragarh, Umarkot and Raigarh, the country subject to which runs along Bastar frontier from about ten miles north of Jeypore town for 80 miles northwards, and has average breadth of 30 miles and an area of some 2,500 square miles.

In 1777* the Chief of Bastar was driven out of his dominions by his brother and took refuge in Jeypore. The Rajah of that place assisted him to recover his territories and in return, on 6th April 1778 the Bastar Chief ceded to Jeypore these five garhs, free of rent and on certain conditions, among which was the stipulation that Bastar should be entitled to collect in the pargana a tax called *Mahadana* of Rs. 25/- on every 100 bullock-loads of merchandise imported or exported. In 1782 hostilities broke out between Bastar and Jeypore, in consequence of the latter having neglected to fulfil certain of these conditions and the Bastar forces recaptured three of the garhs. The Bastar Chief however was in arrear with his tribute to his suzerains, the Marhattas, and their troops came and sequestered all five of the garhs. It is alleged that in 1811

* Government of India's letter in G. O. No. 2075 Judicial, dated 20th December 1862 which contains a history of the case up to then.

the Maratha deputy, Ramachandra Wagh, granted all five to the Rajah of Jeypore under a new sanad, on certain conditions. However this may be, they have since remained in the possession of his descendants. Bastar was by no means pleased and the quarrels and mutual raids and reprisals between the two Chiefs kept that part of the country in a perpetual state of anarchy for years, and obliged Jeypore to maintain garrisons of Uriya paiks at each of the five forts. Correspondence regarding the right to the Pargana also occurred at intervals throughout the first half of the last century between the Madras Government and the authorities at Nagpur, and the question was not finally set at rest until in 1862, when the Government of India ruled that it should be left to the management of Jeypore in the same manner as the rest of that Zamin-dari, and ordered (in 1863†) that the Jeypore Rajah should pay Rs. 3,000 per annum for it, being compensation to Bastar for the cessation of the right to collect *Mahadana*. 'After this adjudication everything promised fair; the rabble of spearmen kept up by Jeypore at Kotpad and other frontier villages was dispersed; the ryot ploughed the land and got in his harvests without molestation; in short, the land had peace for the first time, perhaps since 1777.' But this fair promise was belied on several subsequent occasions.

The above sum of Rs. 3000/- was for many years paid with the rest of the Jeypore *peshkash* and remitted by the Vizagapatam Officers to the Government of Central Provinces, and the latter paid Rs. 2000/- of it to the Bastar Chief and kept the other Rs. 1000/-, because in 1819 a remission of Bastar tribute to this amount had been made in consideration of the alienation of the Pargana.

The Pargana was not included in the sanad granted to the Raja of Jeypore at the Permanent Settlement in 1803

† Government of India's letter in G. O. No. 1597, Judicial, dated 5th October 1863.

and the Rs. 3000/- was not in any sense peshkash. Jeypore thus held the Kotpad Pargana free of any peshkash.

This fact was brought to notice in 1888 and the sum of Rs. 3000 was ordered to be credited to Madras, and not to The Central Provinces, revenues; and the question as to the amount of peshkash which should be levied was raised. After considerable correspondence a provisional sanad was granted to the Maharaja in 1897 which treated the Pargana as an estate held in perpetuity upon a quit-rent liable to revision from time to time, and provided for his paying for twenty years an annual quit-rent, liable to subsequent revision and in addition to the 3,000 rupees already being paid of Rs. 13,666 or one-fifth of the total revenue demand, gradually decreasing deductions being provided for in the first ten years on account of the cost of certain semi-military paiks which had been maintained in the Pargana and were gradually done away with.

The Maharaja appealed against this decision on the ground that the Pargana was a feudatory state, and not part of British India, and so could not be assessed to quit-rent, and that the arrangement of 1863 was permanent. In 1899 the Government of India overruled both pleas but directed that the quit-rent should be inclusive of and not in addition to the Rs. 3,000. A revised sanad was accordingly granted in 1900. The Maharaja however, appealed to the Secretary of State, who, while holding that Kotpad was part of British India, ordered that the arrangement of 1863 should be adhered to. Thus only Rs. 3,000/- is now paid for the Pargana”.

If there had been no family quarrel between the brothers (Lala Krishna Deo and Vikrama Deo) the status and the area of the present Zamindari of Jeypore would have been on a different footing today under the British Government. In the latter part of his reign Vikrama had gone with his Dewan Jagannath Patro to see his brother Lala Krishna Deo at Kalyana Singapur in order to settle the succession dispute over the Jeypore gadi which he anticipated after his death. It

has already been said before that Lala Krishna Deo had five stalwart sons who were determined to contest the right of succession to Jeypore gadi by Vikrama Deo when the opportunity came. In anticipation of this danger and to free his own line of succession, he (Vikrama Deo) approached Lala Krishna to request him with a prayer to come down to Nandapur and install his (Vikrama Deo's) own son Ramachandra (Later known as Ramachandra II) on the famous throne of 32 steps at Nandapur as Juvaraj and future Ruler of Jeypore in the presence of the subjects and the sons of Lala Krishna Deo and other relations of the Jeypore family. Accordingly Lala Krishna Deo arrived at Nandapur with his sons and his brother Vikrama Deo and installed Ramachandra as heir apparent of Jeypore with great pomp and ceremony in the presence of great Sirdars and Inamdars and other nobles of Jeypore Samasthanam. An oath was finally taken there at Nandapur during the installation ceremony between the two lines of Nandapur and Kalyana Singpur that the future successors of the Raj in the junior line of Vikrama Deo should henceforth be installed as Rajas at Jeypore only, the capital of Vikrama Deo, instead of on the throne of 32 steps of Nandapur, the relics of which are still clearly visible there. This arrangement was made according to Rajput custom that a junior line cannot succeed to a Raj in the line of primogeniture when a senior line in the same family will be continuing without any extinction. Since then, the descendants of Vikrama Deo who were still enjoying the Raj, have held their Abhisekha (installation) at Jeypore only and to keep up the vow taken on the occasion mentioned above, have all along refrained from going over to the palace of Nandapur. This is still interpreted by the people of Jeypore that the present Rajas of Jeypore and their agnatic relations never visit Nandapur owing to some mysterious reasons. Vikrama I ruled up to 1781 and died leaving Ramachandra to succeed him at Jeypore. He had two more sons by Lalitamoni Devi Princess of Kalahandi, named Jagannath Deo and Narasing Deo who were given later on the Taluks of Nowrangpur and Gudari as maintenance grants to them.

APPENDIXES.

Appendix A

Gazetteer of the Godavari District (1915)

Pages 27—28.

In 1515, Krishna Deva the greatest of the kings of the Hindu Empire of Vijayanagar, the capital of which was at Hampe in the Bellary district, and which was now at the zenith of its power, marched northwards in great strength. He took the strong fort of Udayagiri in Nellore after a siege of a year and a half, and then invested Kondavid. The king of Orissa, Pratapa Rudra, came south to relieve the latter place, and Krishna Deva quitted the siege and advanced to meet him. The two armies came face to face 'at a large river of salt water crossed by a ford' (presumably the Kistna), and Krishna Deva offered to retire six miles, so that his adversary might cross the river unmolested and they might then fight on equal terms. Receiving no reply, he forded the river himself in the face of the Orissa army, losing heavily in the operation, engaged the enemy on the other side, and won a complete victory. He took Kondapalle after a siege of three months, escaladed Kondavid (capturing there the wife and son of the Orissa king and many of his nobles) and then advanced as far north as Potnuru in the Vizagapatam district, where he set up a pillar of victory. From this place he despatched several challenges to Pratapa Rudra, daring him to come and fight; and when those met with no response he eventually returned south to his own capital. He subsequently sent back Pratapa Rudra's queen and married his daughter.

Before many years had passed the Muhammadans again attacked the country. The invader this time was the first king of the new dynasty of Golconda, Qutb Shah (1512-43), and the cause of the war was the assistance given by the House of Orissa to a rebellious Feudatory of Golconda. The large forces of the Hindus were routed by the fanatical courage of the Musalmans, who took Kondapalle and won a battle in

the neighbourhood of Rajahmundry. The King of Orissa sued for peace, and consented to surrender to Golconda, the whole of the territory between the Kistna and Godavari rivers.

Meanwhile domestic revolutions had weakened the kingdom of Orissa. Two sons of Pratapa Rudra succeeded him one after the other, and ruled for a year or two till they were both murdered in 1541-42 by a minister named Govinda Deva, who took the kingdom for himself. He and his sons ruled till 1559-60, when a Telugu Named Harichandana raised a revolt, killed two of the sons of the usurper, and himself ruled till 1571, when the kingdom fell finally into the hands of the Muhammadan kings of Golconda.

Gazetteer of the Godavary District (1915).

Page 223.

“The old zamindars of Peddapuram are said to be descended from Vachchavaya Musali, the perfidious minister of Vidiadri, the last Gajapati ruler of Rajahmundry, whose treachery is said to have been one of the factors which facilitated the Muhammadan conquest in 1571”.

Appendix—‘B’

The Godavary District,

by

Henry Morris (1878). Page 214 to 221.

In the early part of the sixteenth century, Krishna Raya, the illustrious Rajah of Vizayanagar, whose memory is still venerated in the south as one of the most beneficent and intellectual of Hindu princes, invaded Orissa and penetrated as far as Cuttack, where he wedded the daughter of the Rajah, as a bond of the peace which he demanded. He had captured Kondapilli and Rajahmundry and other fortresses on his northward march, and on conclusion of this alliance with the Rajah of Orissa, he restored to him those two strongholds,

which had lately been held by the Mahammadans. This event is commemorated in an inscription in the Pagoda of Simhachalam near Vizagapatam, in which it is recorded that "the illustrious Maharajah Krishna Deva, who filled the throne of Vizayanagar, had set out to conquer the eastern country, and had subdued Udayagiri, Kondavidu, Kondapalli, Rajahmahendravaram, and other fortresses, and had come to Simhadri, where, on the 12th of Chaitra Bahula of the year Dhata, being 1438 of the Salivahana era, or A. D. 1516, he had presented a benefaction to the temple".

On the death of Mahamud Shah, the governors of the several provinces threw off the slight semblance of allegiance which they had paid to the late king, and asserted their own independence. Among others, Sultan Kuli Kutb-ul-Mulk, who still outwardly continued his profession of allegiance to the shadow of royalty that remained, retained possession of the province of Telingana, of which he had been the governor, making Golconda his capital. He was originally a Turcoman soldier of fortune, and had entered the household troops of the Bahmani sovereign, in which he had distinguished himself. During the early years of his rule he was engaged in the reduction of the neighbouring zamindars of Telingana. It was his usual practice, when advancing into a hostile country, to feign a retreat, after having made his observations, in order to draw his enemies into an ambuscade, from which they seldom escaped. When first invited to seize on the Bahmani territory in the vicinity of his Government, he refused, contenting himself with the estates conferred on him, and aggrandizing his power by the reduction of the Hindu Zemindars alone, because they were the enemies of the Mahammadan faith. The spirit in which he conducted his warfare will be clearly seen from the following speech towards the close of his career :—"It is now", he said, "nearly sixty years since I was first engaged in spreading the banners of the faithful and reducing the infidels of Telingana from the borders of Warangole to Masulipatam and Rajahmundry, having taken between sixty and seventy forts by force of arms, such as

Rajkonda, Kondapilli, Ellore and Chicacole. I also swore by the Prophet and his descendant Ali, that, if ever I succeed in establishing my independence, I would promote the faith of the followers of the twelve Imams in parts where the banners of the faithful had never before waved”.

After he had been chosen king, one of his first exploits was the conquest of Sitapati, Rajah of Kammamet. Sitapati fled northward with the remnant of his followers and took refuge with Rajah Ramachandra, son of the Rajah of Orissa, who then ruled over the whole territory extending from the sea coasts of Telingana to the confines of Bengal. The Rajah assisted him with an enormous army, which, reinforced by the irregular levies of the principal Hindu Chiefs of Telingana, is said to have amounted to 300,000 infantry and 30,000 horses. Allowing that these numbers are the result of Mahammadan exaggeration, a very considerable force must have been collected. The Mahammadans were hard pressed, and the issue of the battle was at one time doubtful; but Sultan Kuli-Kutb himself, as other Mussulman sovereigns have frequently done, knelt down publicly before the assembled hosts and prayed for victory. He then led his troops forward, and, as the Persian historian says, drove the affrighted Hindus before him like a flock of a timid sheep.

After this battle he captured the fort of Kondapilli. He then took Ellore, and proceeded to Rajahmundry. As he drew near this town, he received information that the enemy were lurking in great numbers among the neighbouring hills and jungles, intending to make a night attack. He encamped, therefore, on the banks of the Godavary, with the headquarters of his army, and sent detachment under his generals, Futteh Khan and Rustoom Khan, to watch the enemy, and, if possible, cut him off. A sanguinary engagement ensued, in which the Hindus lost two thousand men. The defeated army fled to the hills.

Vishwanatha Deva, Rajah of Orissa, hearing of the defeat of his son and allies, sent an embassy to Sultan Kuli

Kutb Shah, with a humble message of submission. A treaty was subsequently concluded, by which it was agreed that the river Godavary was in future to be the boundary between the Mahammadan kingdom of Telingana and the Hindu kingdom of Orissa. The seals of the King and of Vishwanatha Deva having been affixed to this treaty, the district of Ellore was placed in possession of the Mahammadans. Peace having thus been concluded, Sultan Kuli returned to Golconda. His conquests to the west of the Godavary seem never to have been disturbed, and Ellore and the south-western portion of the Godavary district were completely subjugated and incorporated into his dominions. He reduced them to the form of provinces, and modelled them on the same principles of internal government as prevailed; till the time when they were added to the English dominions. He was murdered in 1543, at the age of ninety, by his son and successor.

The most illustrious monarch of this house was Ibrahim Shah, who ascended the throne in 1550. He had a Hindu minister named Jaggadeva Row, whom he implicitly trusted, and most of his infantry and all his garrisons are said to have been composed of Telugu men of the same race as Jaggadeva Row's. This trusted minister, however, deserted the cause of his master and patron, and fled from his court to Berar. There he joined the army of Rama Razu, the mighty sovereign of Vizayanagar, and induced him to enter into a confederacy against Ibrahim Shah, with other Hindu and Mahammadan potentates. The allied armies invaded the country of Golconda, and caused Ibrahim Shah to take refuge in his capital, where they closely hemmed him in.

While the confederates were thus attacking Ibrahim Shah in the heart of his dominions, Sidraju, Timmappa, Rajah of Kondbir, considered that it afforded him a favourable opportunity for recapturing the fort of Kondapilli, while Sitapati and Vidiadri from Raja^hmundry advanced to Ellore and laid siege to the fort. Dilawur Khan, Governor of Ellore, made a brave and determined defence. He repeatedly sent

messengers to the king to inform him of his desperate situation, and of the straits to which he was reduced. After Ibrahim Shah had concluded peace with the confederates who had attacked him, and was free to act on the offensive again, he immediately sent a reinforcement of two thousand men to relieve Dilawur Khan, and he authorized him, when he had repulsed the besiegers, to build a fort at Nidadavolu for the better protection of the frontier. With this assistance Dilawur Khan was enabled to defeat his enemy, and he at once set work to build the new fort according to the royal instructions which he had received.

After the construction of this fort, Dilawur Khan represented to the King the advisability of attacking Rajahmundry, which was only eight miles distant from it, and making an effort to recover it and the adjacent province. On the dissolution of the Bahmani dynasty, Vishnadeva, then Rajah of Orissa, had occupied the whole country as far as the Godavary, and had thus united under his sceptre all the ancient territories of his family from the confines of Bengal to those of Telingana. Rajahmundry was included in his reconstructed kingdom, which had hitherto proved itself strong enough to resist all attempts upon it from the Mahammadans, whenever they endeavoured to exact the tribute which had formerly been paid. At this time, however Rajahmundry was under the government of a Reddi, who was probably Vidiadri, mentioned by Ferishta; and, as he considered himself to be, in a measure, independent of his more influential relative on the throne of Orissa, his power of defence was lessened, and the province became an easier prey to Ibrahim Kutb Shah. There were likewise disturbances in Orissa, and the country had been invaded from Bengal. Treachery also was at work. Vatsavay Mussalee, ancestor of the zamindars of Peddapore and then the manager of the Rajahmundry Reddi's possessions, was induced to further the ambitious projects of the Sultan Ibrahim by the promise of the farm of Himuru, which served as the foundation of more extensive acquisitions in the future.

The political condition of the province induced Ibrahim Shah to grant the request of the Governor of Ellore with ready alacrity. He was pleased at the opportunity now afforded of winning back the territory which had formerly belonged to the Mahammadans under the Bahmani dynasty, and of extending his conquests on the eastern coast against their former enemies in Orissa. He selected one of his most distinguished commanders named Ruffut Khan Lary, on whom he had bestowed the title of Mullik Naib to be the Commander-in-chief of the projected expedition. He directed Ruffut Khan to proceed at once to Nidadavolu with 10,000 horse, and to hold himself in readiness for an immediate advance to Rajahmundry. Alarmed at these preparations, Vidiadri and Sitapati summoned to their aid the Rajah of Kasimkota and other Hindu chieftains in the neighbourhood. They responded cheerfully to the summons, and swelled the army at Rajahmundry by reinforcements amounting according to the Mahammadan historian, to 100,000 infantry, 2000 horse and 2000 musketeers. The Hindus then crossed the river and offered battle to the Mahammadans. A sanguinary engagement ensued in which the Hindus were signally defeated, and Vidiadri and Sitapati fled to Rajahmundry.

The Mahammadan general was not long in following up his victory. He must have crossed the river near Dowlaishweram; for the capture of that place was his first exploit after taking the offensive. It appears that he made it his headquarters during the subsequent operations, and all his heavy baggage was left there. After having made arrangements for securing the headquarters of his army at Dowlaishweram, Ruffut Khan made an attack on the fort of Tatipaka which was in the possession of Narasinga Row, a powerful Zamindar. The fort was protected by a deep moat, and the siege occupied the Mahammadans a whole month. Emboldened by thus keeping the invaders at bay, Narasinga Row made a determined sally with 10,000 infantry and two or three thousand horse. His army was, however, defeated and was compelled to

retire into the fort, and there he was subsequently taken prisoner. When the king received intelligence of the check which his troops had received at Tatipaka, he issued directions that they were to fall back on Dowlaishweram and to remain there during the rainy season. When the monsoon was over, Tatipaka was again attacked, and on this occasion successfully. The country around Rajahmundry was reduced; but as the Mahammadan troops were looking forward to the assault of that town, directions were received that they were to return at once to the capital in order that they might take part in the more extensive operations which were then being undertaken against Rama Razu, Raja of Vizianagar, and his confederates, and which culminated in the decisive battle of Talikota. This enables us to fix the date of the events above described as about A. D. 1564.

Twelve months afterwards the king again sent Ruffut Khan to Rajahmundry. His army consisted of 10,000 horse. When Ruffut Khan reached Dowlaishweram, he learned that Sitapati was busily engaged in sending reinforcements by night to the garrison at Rajahmundry from Peddapore and Rajanagaram. Ruffut Khan determined therefore, to advance at once to Peddapore, both to attack Sitapati and to cut off the re-inforcements for Rajahmundry. On the way he encountered the Hindu army in force, and a severe battle ensued. The Hindus were completely defeated and fled to Peddapore. The Mahammadans pursued them with promptitude, and took the fort of Peddapore by escalade. Sitapati and his family made their escape to Rajanagaram through the woods. The Mahammadans continued the pursuit on the following day, but they could not make very rapid advance, because of the narrowness of the paths and the thickness of the jungle. They were unable to advance more than two miles a day, and they lost more than 300 men from the enemy's skirmishers. They at last succeeded in cutting their way to the fort of Rajanagaram, and in taking it. Sitapati again fled and took refuge with Vidiadri, the Rajah of Rajahmundry, in his fort,

The Mahammadan general immediately proceeded to attack Rajahmundry. A desperate battle took place near the town. Ruffut Khan was opposed by the united forces of Vidiadri and the Rajah of Kasimkota, amounting to 30,000 infantry, and an equal number of horse. At first the issue of the battle was doubtful. At their first onset the Hindu soldiers broke the right wing of the Mahammadan army, but the reserve of the latter coming up, the fugitive rallied, and returned to repulse the foe. The Hindu army took refuge in the fort of Rajahmundry, and Ruffut Khan laid siege to it. The siege lasted for months. At length the fire of the cumbersome artillery of the Mussalmans took effect, and a breach of nearly fifty paces was made in the curtain. The besieged then sent a flag of truce. An offer of surrender was made through Yellu Pandit, one of the Hindu accountants in the Mussalman army, who was permitted for this purpose to enter the fort. The conditions were, that Vidiadri and Sitapati might be permitted to go wherever they pleased with their families. This being granted, the fort was surrendered and Vidiadri proceeded to Kasimkota and Sitapati to Vizianagar. This event took place in A. H. 979 or A. D. 1571-72, and the following sentence in Persian commemorates the date; "The temple of the infidels has fallen into our hands".

On the fall of Rajahmundry, the king sent instruction to Ruffut Khan to continue his victorious progress, and to march forth with to Kasimkota, the Rajah of which place had, by his assistance, so materially aided in the defence of Rajahmundry. The general, instead of taking the more practicable route by the sea-coast, kept inland, and probably followed the direction of the present high road. On the way he encountered the Hindu army again, and another battle took place. Twenty thousand Hindus under Venkata Raju opposed his progress; but they were defeated. After he had spent some time in reducing various forts in the country round Rajahmundry and Kasimkota, he proceeded to attack Vizayanandha Deva, the Rajah of Orissa, whom he overcame, and reduced to

accept his own terms of peace. Ruffut Khan then returned to his headquarters at Rajahmundry. All the territory on the coast which had been recovered by the Hindus during the confusion that ensued on the disintegration of the Bahmani dynasty had been conquered, and the country from Masulipatam to Orissa had been brought again under the dominion of the Mahammadan king.

Appendix 'C'

Manual of the Kistna District in the Presidency of Madras.

(Compiled for the Government of India, Madras)

BY

Gordon Mackenzie.

Sultan Quli Qutab Shah being now at peace with his own co-religionists had leisure to attend to his Hindu neighbours on the south and east, who had taken advantage of the internal dissensions in the Mussulman State and had recovered much ground. In this District the Muhammadan garrisons appear to have disappeared, and it was about this date (1516) that Krishna Raja, the Karnataka king, made peace with the Gajapati Raja of Orissa, by which Kondapali became the southern out-post of Orissa and Kondavidu remained under the Vizayanagar power. Bellamkonda was at this time held by a Raja named Sitapati who also held Varangal and Kammamet and who seems to have been a vassal of Orissa. It was a dispute with this Raja that first brought Sultan Quli into the Kistna District.

This Sitapati Raja not only possessed these three strongholds, but had in his service a trained body of twelve thousand infantry noted as good marksmen. Confident in the security thus afforded him he laid hands on some of the Qutb Shah districts which adjoined his territory. This roused the king who marched from Golconda, and leaving Varangal and

Kammamet on his left hand, crossed the Kistna river and laid close siege to Bellamkonda. The fortress held out much longer than the king expected; so, losing patience, he ordered a general to escalate on all sides simultaneously and thus took the place, but with heavy loss.

Bellamkonda had hitherto been considered impregnable and Sitapati Raja, who had been well content to see the king waste his time below its walls, no sooner heard of its fall than he marched with his army to cut off the king's retreat. A desperate battle ensued. The Hindu infantry with a well directed fire inflicted severe loss upon their enemies and firmly withstood several charge of the Muhammadan cavalry, but at last gave way, leaving the baggage and treasure to the Sultan Quli who returned with his booty to Golconda.

Sitapati Raja had fled from the field to his fortress of Kammamet but defeat only incited him to further efforts. He sent messengers to all the neighbouring Rajas, writing to them to form a league against this Sultan Quli Qutb Shah who had already reduced the greater part of Telingana and was every day gaining ground, so that some Hindu chiefs would remain to oppose his overwhelming ambition. The Rajas responded to his call and their united forces assembled at Kammamet. Sultan Quli at once marched to oppose them, and a sanguinary action took place when the Mahammadans, as usual, gained the victory.

The defeated, but not despairing, Sitapati fled to Kondapalle where he found Raja Ramachandra, the son of Gajapati Vijanadha Deo Rajah of Orissa. To this prince he represented that Sultan Quli had at length succeeded in expelling him from his country, that all Telingana lay at the mercy of this Mahammadan and that unless he were checked, the Orissa dominions would be the next to suffer. Gajapati Ramachandra, impressed by the gravity of the crisis, issued orders to all his tributaries to repair to enormous army, stated by the Mahammadan historian to have numbered three

hundred thousand foot, thirty thousand horse, and seven hundred elephants. The various Hindu Rajas took an oath to stand by each other, and then the unwieldy host marched to crush Sultan Quli. He prepared to oppose them with only five thousand horse and met them at the river near "Palanchennur".

On the following day the Hindus drew up there force in order of battle, and Sultan Quli, notwithstanding the disparity of numbers, determined on delivering the attack. Dismounting in full view of his army, he knelt and prayed to the great Disposer of events to give up the host of the infidels into the hands of the Faithful, and then mounting, he led the charge at the centre of the hind ranks. The route was complete. The immense numbers of the Hindus served only to increase the disorder. Raja Ramachandra was taken prisoner. His nephew Vijayditya was slain by the prince Haidar Khan's own hand. All the elephants and all the treasure fell into the hands of the king who reduced the fortress of Kondapalle, and then marching towards Rajahmundry concluded a treaty with the ambassadors of Gajapati Vijayanadha Deo, by which the river Godavari became the frontier of his kingdom.

Appendix—D.

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(a) Two inscriptions at the Kanaka Durga temple on the western hill dated A.D. 1518 give the genealogy for eight generations back of a Kshatriya family. It is said that as early as A. D. 591 four Rajput tribes came to Bezvada under the leadership of one Madhavarma, whose lineal descendants, a thousand years afterwards, were Sirdars of influence under the Kings of Golconda, in 1652 established themselves in the Vizagpatam country and in 1713 erected the fort at Vizia-

nagaram where they have since resided. The late Maharajah of Vizianagaram visited Bezvada, the home of his family for so many centuries, and his visit is recorded in a Telugu inscription, cut in imitation of ancient characters. All the Rajputs in the Northern Circars acknowledge the lineage of this Pusapati family and regard the Maharajah of Vizianagaram as their Chief.

P. P. 220-222.

Kondapalle.

(b) The most interesting historical remains in Bezvada Taluq are the ruins of the hill fortress of Kondapalle. The various vicissitudes of this picturesque stronghold have been related in the previous chapters, but, a brief summary may here be given. It was built circa A.D. 1360 by Anuvema Reddi of Kondavidu and was called Kondapalle after the shepherd Kondadu who showed the site to the Kondapalle Reddi king. After the close of the Reddi dynasty the fort passed under the Rajah of Orissa from whom it was taken in 1471 by the youthful Mahammad Shah II., of Kulburga. The garrison revolted about 1476, and in 1477 the place stood a siege of six months at the close of which occurred the episode related by Feristha. The youthful king ascended the hill to the fort and with his own hands killed the Brahmans who were officiating at a Hindu temple within it. Four years later the encampment at the foot of Kondapalle witnessed the tragic fate of the aged minister Khaja Mahmud Gavan. After this the fortress appears to have passed out of the hands of the Muhammadans. It was taken circa 1515 by Krishna Deva Raya, but was restored to the Orissa Rajas when the Krishna was made the boundary between their territory and that of Vijayanagar. Before the year 1530 Sultan Quli Qutb Sah of Golconda defeated the Orissa Rajas and took Kondapalle which for the next fifty years was the out-post of the Muhammadan power. The sentinels on the walls of Kondapalle could see the cliffs of Kondavidu, actually crossed the Kistna and attacked Bezvada and Ibrahimpatam under the very towers of Konda-

palle. Notwithstanding this proximity of the enemy Kondapalle was a favourite residence of Ibrahim Sah, the king of Golconda (1515-1580), it was during the reign of his great-grandson Sultan Abdullah (1161-1669) that the place was made fit for a royal residence, the "Bala Hissar" being built of Burmese teak. In July 1687 the fortress was treacherously surrendered to the troops of the Emperor Aurangzib. On the 10th of March 1766 it was feebly defended by the forces of Nizam Ali against General Caillaud who took it by assault. The General spoke highly of the strength of the place; but the Engineer, Capt. Sevens, said that it was so extensive that it would require an army rather than a garrison to hold it and suggested that, the object in view being to secure the Bezwada pass, a small work on modern principles of fortification be erected on the plain below Kondapalle. This was not done, but a small detachment of Company's troops was stationed at the foot of the hill until January 1859, when the station was abandoned. The only remaining barrack room is now utilised as a Traveller's Bungalow. The town has still a population of 4,289.

Mr. Oram in 1786 wrote as follows of *Kondapalle* :—

"The works are miles in compass, greatly decayed and concealed in many places by the underwood and trees that have been suffered to grow about them : and indeed the area of the Fort is now a mere forest of various and lofty trees and the haunt of tigers and every other species of wild animals. An old pile of Moorish building, the most finished work I have seen in the Circars, and which was the abode of the Mahammadan Killadars is within the Fort, but is now almost entirely destroyed by persons in authority for the sake of its fine timber. **** Many of our Officers and Sepoys have been carried off by the malignant hill fever that rages here at a particular season, but it is necessary to have a post in this quarter from the rudeness of the zemindaries and from its being on the high road to Hyderabad."

At Ibrahimpatam on the main road is a Traveller's Bungalow. The plain between Kondapalle and the Bezwada hills is below the flood level of the Kistna. In 1853 an embankment was erected, but the flood of July 1882 breached this embankment and the Kistna water flowed eastwards across country breaching the Ellore canal.

Appendix 'E'

A Manual of the Kistna District in the Presidency of Madras,
(Compiled for the Government of Madras)

BY

Gordon Mackenzie.

Pages 190-196.

The first object that meets the eye on entering this Taluq is the conspicuous hill fortress of Kandavidu. This range of hills occupies the north-east corner of the Taluq overlooking the town of Guntur and all the country to the sea. From its central position it arrests the eye from all quarters. It forms a connected chain running in a N. E. and S. W. direction for $9\frac{1}{2}$ miles, besides some unconnected heights to the N. E. which extend it between two and three miles further. Colonel Lambton placed a Trigonometrical station upon the highest peak, rather to the southward of the middle of the range, which he determined to be in Lat. $16^{\circ} 15' 22''$ N. and Long. $0. 2' 24''$ E. of the Madras Observatory, with an elevation of 1701 feet above the level of the sea and about 1520 above the plain. The outline of the ridge is very uneven, having many projecting conical peaks and at a certain mile of the station it is very low. To the S. W. of the station it forms a box or table land which connects the main ridge with a parallel or collateral ridge, about four miles long, terminating on the south by a conical peak called *Sanna Konda*. At the western foot of the central ridge lies the village of Kondavidu. The few houses that are within the walls of the old fort are little better than a heap of ruins. They are chiefly occupied by a few

Musulman families. The village is about 5 furlongs N. E. of the fort and must once have been of importance. The streets are regular and there have been some good houses. Some Muhammadans still manufacture a strong brown paper; but this industry has languished since Mr. Newill, Collector of Guntur, ceased to draw the office supply of paper from this source. Others extract *otto* and oils from jasmine and other aromatic plants which grow on these hills. It is said that in old times the town of Kondavidu was to the east of this village in the triangular valley between the ridges. The remains of a great embankment which connected the ridges and closed the north side, the base of this triangular site, still is to be seen; and legends relate that the escape weir of this embankment was choked one night of heavy rainfall, so that the valley was flooded and the inhabitants drowned. There are numerous remains and ruins lying in every direction, which might repay examination by the archaeologist.

The fortifications erected upon these hills are extensive, and the bastions, in particular, strongly built with large hewn stones well cemented together, notwithstanding the wear and tear of centuries, still stand as monuments of vast labour. The greater part of the works are on the western side of the mountain, the principal summits of the ridge of the pettah being connected by a wall extending nearly 1 & 3/4th miles to the south. From the southern extremity a line almost at right angles passes over one of the highest peaks, at half a mile from which it descends about the same distance and forms a junction with the southern face of the fort in the plain. A second line projects from the above mentioned peak in a north-western direction. From the northern front of the lower fort a line of works extends up the mountain in an easternly direction until it joins the central ridge. The foregoing are the principal lines, but there are also some detached works within the cultivated parts, to defend such points as were particularly exposed, as well as a line on the high ridge immediately east of the central one.

The buildings within the works do not appear ever to have been numerous or remarkable for their strength or usefulness. One near the gateway leading up from the lower fort has been appropriated as a mosque, another was a magazine and a third was a store-house for betel-nut and ghee. Now they afford shelter to the cattle. In the southern part of the area are three tanks sufficient to supply the garrison with water, and the highest of these is picturesquely fringed with clumps of bamboo. There are two small bungalows constructed up here in recent years by the European officials of Guntur. One, built by Mr. Newill, is in ruins and the other, built by Mr. Rohde, has no doors or windows but is occasionally occupied in the hot weather by the Lutheran Missionaries. The difference of temperature is not much, but one escapes from the dust of the plains. There is the grave of an infant daughter of Mr. H. Stokes, who died on 10th June 1847.

The lower fort was a strong enclosure, five furlongs in length by 2 in breadth, facing W.N.W., at the foot of the hill. The walls are built of stone, with a parapet and loopholes, well defended by bastions in the main line, and cavaliers at the angles. That at the N. W. angle is the most perfect and has been constructed to defend not only the ditch but its own base from projecting loopholes. The whole extent of the rampart is in a ruinous state. A few Mussulman families yet reside within the walls, but the place has altogether a most desolate appearance, being overrun with cactus and bushes, among which are discernible the remains of religious buildings, some of considerable extent, but all showing the decay of that splendour which witnessed their rise.

Many are the legends attached to these hills and ruins. On the highest peak, three miles east of the village is a mark in the rock which the Hindus suppose to be the impression of Vishnu's foot, but which has been appropriated by the Muhammadans who call it "Adam's Foot". The legends usually told of the locality are to be found in several Mss., some of which are in the Mackenzie collection at Madras.

They commence with the conquest by Krishna of this country, until then a desert peopled by Rishis, and detail at length, the wars in the Dwapara Yuga, between the suitors for the beautiful daughter of Bhismaka Maharaj who ruled the country in that remote period. They pass over with slight mention of the Jains, although there are unmistakeable Jain carvings on one gateway of the fortress, and come down to Gajapati Viswambhara, one of the Orissa Rajas, who built the fort in Kondavidu about the beginning of the twelfth century. Thus this fortress has a venerable associations as those attached to many English castles.

This King had four sons, Ganapati Deva, Bala Bhaskara Deva, Narahari Deva and Visvambara Deva. The first date given in the MSS is that during a solar eclipse on the 30th day of Bhadrapada in the year S. S. 1067, equivalent to October A. D. 1144, upon this date fourteen villages were given to Niyogi Brahmans by the eldest of these four sons, Ganapati Deva.

There is nothing to show that the Varangal kings paid much attention to Kondavidu, but after the fall of Pratapa Rudra in A. D. 1323 the famous dynasty of the seven Reddi Kings of Kondavidu had this fortress as their principal stronghold whence they ruled the adjacent country.

A. D. 1328 is the date usually given for the commencement of the reign of Dontaliya Reddi; so it will serve to fix this period in the memory if one remembers that these Reddis ruled Kondavidu when Robert Bruce was still King of Scotland. Dontaliyo's eldest son, Puliya Vima Reddi, amassed great wealth and erected the fortress of Kondapalle. He extended his dominions over Dharani Kote and other forts of the Verangal Kings and took many forts from the Orissa Rajas. He built no less than 108 temples to Siva, and it was he who erected the embankment from ridge to ridge.

He was succeeded by his brother, Anupu Vima Reddi, during whose reign a marvellous event occurred on the

Kondavidu hill. A cowherd was accustomed to drive his herd to a point on the hill where saw an image of Vencateswara. A hermit lived there doing penance, and each day the cowherd gave the hermit some milk. After this had gone on for some time the hermit told the cowherd to dig below a certain bush and he would find what would reward him for his kindness. The cowherd uprooted the bush and dug down for several days but found nothing, so ceased disheartened. The hermit who had been looking on, then directed him to throw into the pit the bush he had dug up and to set fire to it. The cowherd obeyed and as the flames began to rise he suddenly found himself seized by the hermit who endeavoured with all his strength to throw him into the fire. The truth flashed upon the mind of the deluded cowherd. He was to be made the victim, the human sacrifice, which should appease the evil spirits who always guard hidden treasure ! He did not tamely accept this fate, but struggled with might and main with the wily recluse and, being the stronger, at last overcame him and, casting him headlong into the smoking pit, fled from the ill-omened spot. Next day the cowherd returned and ventured to look into the excavation. Certainly the sacrifice of the wicked hermit had satisfied the guardian demons, for among the ashes of the fire he saw part of a golden image. Carefully he dug down to the feet of the precious statue and taking it out of the earth, carried it to his hut in all secrecy. Ignorant of the value of gold and dreading to trust any one, he cut off fragments from the figure, the fingers and toes, then the feet and hands, and exchanged these pieces at a shop in the town for betel and other luxuries. The shopkeeper grew rich by this barter, so rich that enquiries were made by Anupu Vima Reddi, and the whole story came to light. The shopkeeper was banished for fraud and the Reddi confiscated the remainder of the golden statue and with this treasure purchased many districts.

The third brother, Aleyavema Reddi, was succeeded by the fourth brother, Kumaragiri Vima Reddi, whose son, Komati Vima Reddi, paid a visit to the King at Vijayanagar, of which

many details are given. He performed wonders at the Vijayanagar court, either by magic or legerdemain. After his return he built temple to Mallagiri Maha Devi, and was succeeded by his brother Rach Vima Reddi, who became unpopular because of his oppressive taxes and was assassinated in A. D. 1427, when the dynasty ended. These Reddi Kings appear to have kept up a brilliant court at Kondavidu. Srinadh and other Telugu poets sang their praises, and some of these poems are to be found among the Mackenzie Mss. This was at a period when Chaucer wrote in England.

When the Reddi Kings disappeared Kondavidu passed under the sway of the Orissa Rajas, who extended their dominions as far as Udayagiri in the Nellore District. About A. D. 1515 it was taken in the victorious campaign of Krishnaraya and remained under the Vijayanagar power until it was finally taken by the Muhammadans in 1579. It had been taken and retaken by the veteran Sultat Quli Qutab Shah of Goloconda about the years 1531 and 1536 as has been related in Chapter III.

The Muhammadans changed the name of Kondavidu to Murtazanagar after Murtaza Khan, a general who distinguished himself in the reign of Muhammad Quli Qutab Shah. The fortress remained under Mussulman rule, until in 1762 it was given by the Nizam to the French. In 1757 M. De Bussi had considerable trouble here, as appears by the following extract from our records.

“ The French were before this place in 1757 with 200 Europeans, six companys of sepoys, 1,000 Cavalry and six Field Pieces and it was defended by a thousand Cavalry which were starved out by the French. The hill is so steep that it is reckoned impossible to take by any other method than starving.”

This appears to have been the last actual instance of hostilities at Kondavidu. The Fouzdar of Kondavidu removed his residence to Guntur, leaving in the fort a Killadar with only 300 peons, while the force stationed at Guntur is said to

have been 500 horse, 800 sepoy and 1,000 peons, which shows that Guntur was the seat of government although Kondavidu still frequently gave its name to the province which was finally made over to the English Company in September 1788.

There are numerous inscriptions at Kondavidu, and I regret that I have no complete list of them. Fifty yards west of the Vemamma temple to the south of the oldest fort on the hill is a lengthy inscription of the reign of Krishna Raya, dated A. D. 1525, and in the Vishnu temple in the south of the lower fort is an inscription of the reign of Sadasiva of Vijayanagar, dated 1564 A. D. There are several other inscriptions in this temple, one dated A. D. 1546, and the temple itself is interesting because the Muhammadans have defaced all the Hindu sculptures and have turned part of it into a mosque. At the western end of this temple is shown the room where 72 Chieftains, invited to be present at the dedication of the temple, walked unsuspectingly into a well and so were got rid of. Legend attributes this foul deed to one of the more wicked of the Reddi Kings, but Mr. Bosewell tells the story of Krishna Raya, while another account places it to the credit of the Vijayanagar Governor and gives the date as A. D. 1534; others, again, relating it as perpetrated by the Muhammadans, which is absurd, for how could Muhammadans induce Hindu Chiefs to enter a temple? The lower fort, containing this temple, is attributed to Krishna Raya. Near the village are many inscriptions, among which may be mentioned one dated A. D. 1551 on a black stone, in the midst of prickly pear, quarter of a mile north of the village, another dated A. D. 1666 on a pillar of the adjacent temple, recording its erection in that year, which is another proof of tolerance of the last Qutab Shan king of Golconda. In a mosque close by, pillars have been taken from old Hindu buildings and one bears four inscriptions recording private grants in A. D. 1415 during the reign of Komati Venka Reddi. But the whole neighbourhood abounds in remains of past centuries awaiting investigation by a skilled archaeologist.

Appendix 'F' :—

Sources of Vijayanagar History.

Rayavachakamu-Account of Krishna Rays's Campaigns

Pages 114-116.

Krishna then marched into the enemy's territory and approached the town of Ahmadnagar (Ahmadabad-Bidar). He easily captured the outskirts of the place and fought a pitched battle with the enemy's horse outside the city. In a very short time 2,800 of the enemy's cavalry were destroyed, and the emperor gained a complete victory. The garrison within the fort thought they could not stand a siege by Krishna, and in order to avoid the storming of the fort, evacuated it and retreated to the interior. Krishna Raya thus got possession of the fort very easily and directed the fortifications to be destroyed. He then ordered that castor-seeds should be sown where the fortifications stood and proceeded towards the frontier of the kingdom of the Gajapati.

The minister Appaji and other courtiers advised the emperor that he had already defeated all his enemies and annexed portions of their territories. It was not desirable that he should enter further into the interior of the Gajapati's country as he might be attacked on the flank by the Muhammadans who might succeed in cutting off his supplies. But Krishna Raya disregarded this counsel and continued his march. When his army was marching through the ghats (kanumas) it was attacked by a Chief (Chitapra) Chitaph Khan at the head of 60,000 archers. There was a severe battle between the two armies, but Chitaph Khan's archers were easily hemmed in by the army of the emperor, a company of which went over the ghats and attacked Chittaph Khan in the rear. The army of Chitaph Khan was defeated after a loss of 23,000 archers and 4,000 horse and retreated from the place. Krishna Raya left 30,000 of his own troops to guard the passes, marched on capturing the districts of the Gajapatis'

kingdom and encamped at Potluri Simhadri (Simhadri Pottunur).

After having advanced so far, Krishna Raya learnt of the great preparations made by the Gajapati and his sixteen Mahapatras to repel his army. Fearing that their opposition might be much stronger than anything which he had met with so far, he was doubtful of success and consulted with the minister Appaji privately. In the consultation the minister advised the emperor that he could defeat the enemy only by a stratagem. With the consent of the emperor the minister despatched some chests full of gold and valuables to the sixteen Patras along with secret letters. The letters said that the boxes were despatched to them according to the agreement between the Patras and Krishna Raya, and exhorted them to act up to it by deserting the Gajapati during the battle. Some of these boxes of presents were captured by Gajapati's messengers and taken to him. When he read the contents of the letters he saw the treasure that accompanied them he began to fear of his own safety. He escaped from his camp without being noticed by anybody, and went a long distance to the north.

When the sixteen Patras went to court the next day and learnt about the flight of their master, they retired to the respective fortresses. Getting to know of this Krishna Raya appointed his own followers to guard the Gajapati's palace and the city. He planted a pillar of victory at Pottunuri Simhadri. Then he summoned before him the minister of the Gajapati and said that he had invaded the country for victory rather than permanent conquest and was prepared to give back his kingdom to the Gajapati and return to his own capital. The minister informed his master about this and the Gajapati returned to his capital and apologised to Krishna Raya for having fought with him ; the sixteen Patras were also sent for and they also begged pardon of him.

Highly pleased with their action Krishna Deva Raya made them presents of gold and jewels. The Gajapati gave

his daughter Jagammohini to Krishna Raya in marriage and made him presents of valuable gems, ornaments, elephants, horses, scents etc. He also returned the boxes containing the treasure which Appaji sent to the Patras in order to deceive him. He ceded all the country to the south of the river Krishna to Krishna Deva Raya as the dowry of his daughter.

After the marriage festivities were over, Krishna Deva Raya started back to his own territory escorted by the Gajapati's minister and officers. When the Rulers of Golkonda, Bijapur and Ahmadnagar learnt of this they thought that they could never more defeat Krishna Raya and meeting him on his way concluded peace with him after apologising for past misconduct. When he went as far as Tirupati in his own empire he learnt that the Muhammadans of Kalyan and Golbarga showed signs of hostility. He marched to Golbarga and reduced the fort after capturing 6,000 horses at the place. He then appointed Gujjari Kalyana Rao as the Governor of the place and returned to Tirupati.

Appendix 'G'

Sources of Vijayanagar History.

Krishna Raya Vijayam (Telugu), by Kumar Dhurjati

Pages 131-132.

The troops engaged on the Muhammadan side in the war amounted according to the work to 1,000 elephants, 100,000 Bondelas, 100,000 Pendars and 100,000 Muhammadans, whereas the Vijayanagar troops amounted to 600,000 infantry, 6,600 horse and 2,000 elephants. Krishna Raya won a complete victory in the battle that ensued. The court poets that followed him on the campaign as Madayagari Mallana, Allasani Peddana and Mukku Timmana composed verses in his praise.

Krishna Raya then consulted Appaji (Saluva Timma) about proceeding further into the Mussalman territories; but

Appaji replied that it was not at all desirable to enter into the interior of the enemies' territory leaving the Gajapati free to attack him on the flank in the east. The Emperor accepted the salutary advice and directed his march towards the east against the Gajapati.

The chief officers that accompanied Krishna Deva Raya against the Kalinga territories are then said to have belonged to the following families; the Aravittivaru, Toraganitivaru, Gobburivaru, the Tuluva lords, the chiefs of Owk, Velugotivaru and the Ravelavaru. They attacked Udayagiri and soon reduced it. Thence he proceeded north, and in his onward march besieged and captured one after another the fortresses of Kandukur, Kondavidu, Kondapalli and Vinukonda, and dispersed the garrisons in all of them.

After that Krishna Raya proceeded against Ahmadnagar. This Ahmadnagar is Ahamadabad-Bidar and not Ahamadnagar, the capital of the Nizam Shahs. After reducing the place and hoisting his own standard there, he turned once more towards the interior of the territories of the Gajapati in spite of Saluva Timma's remonstrances. While Krishna Ray's troops were crossing the ghats into the Gajapati's territories he was attacked in the passes by a Chief called Chitaph Khan and after driving away his troops marched into the territories of Kalinga as far as Potnuri-Simhadri and fixed his camp at the place.

Then as a result of a stratagem played upon him by Saluva Timma, the Gajapati suspected treason among his chief generals, and thinking that everything was lost, left his capital one night and fled towards the forests. When his generals came to hear of their Chief's defection they also retired to their several places and Krishna Raya captured his city very easily. He had the great magnanimity, however, to prevent his soldiers from doing any harm to the Gajapati's places or family.

Krishna Raya sent word then to the Gajapati through the latter's minister saying that he was prepared to come to terms with him and promised to give him back his territory. The Gajapati was very glad at this, and, in his joy, gave to Krishna Ray his daughter in marriage and presented to her as dowry all his territories to the south of the Krishna.

Thereupon Krishna Raya proceeded against Kulbarga, and reducing the fortress, returned to his capital after a long absence. Krishna Raya then proceeded to the south on a progress through his empire and visited Srisailam, Kalahasti, Chidambaram, and other Saiva shrines, Srirangam, Kanchi (Conjiveram), Tirupati and other shrines of Vishnu, and bathed in the sacred rivers, such as the Kaveri and the Tamraparni. He also had many literary works dedicated to him of which the most important was the Manucharitram.

Appendix 'H'

Sources of Vijaynagar History, 41, Parijatapaharanamu'

(By Nandi—Timmayya)

In the reference to Krishnadeva Ray's family at the beginning of this book Krishna Raya is described as God Krishna himself born again to the world. In a battle which Krishna Raya fought on the banks of the Kaveri near the Western Ghats the water of the Kavery was made quite red with the blood of the large number of enemies whom he killed. Near Kondavidu Krishna Raya defeated the son of Pratap Rudra and having captured him 'gave him back his life'. In his triumphant march in the territories of the Gajapati he captured Udaygiri, Vinukonda, Kondavidu, Bellamkonda, Velupukonda, Jallipalli, Anantagiri and Kambammet ; and the Gajapati was in hourly apprehension of his march upon his capital Cuttack.

Appendix 'I'

Sources of Vijaynagar History, 40. Amuketa Ialyada,

By

Krishnadeva Raya.

In the introduction to this poem of Krishna Raya, he says that while on his expedition against Kalinga he stayed for a few days at Vijayavati (Bezгада), and went to Srikakulam to worship the God Andhramadhusudana (Andhra Vishnu) of the place and spent the *Ekadasi* (eleventh day after the full moon and the new-moon) fast, at that place. On that night in the fourth watch (*yama*) the God appeared to him, and recounting the several works which he wrote in Sanskrit, Madalasa Charita, Satyavaduprinanam, Sakalakathasarasangraham, Suktinaipunignana Chintamani and Rasamanjari, directed him to compose the story of Goda (Āndāl, the daughter of Vishnuchitta, Periyālvār, one of the twelve Sri Vaisnava saints) in Telugu. Telugu was according to the God the best of the Desabhasas and could alone be understood by all those assembled in his court. He exhorted the king to dedicate it to God Venkateswara.

Krishna Raya then gives a genealogy of his family from the moon. Of his own achievements, which he gives us in the words of his court poets, he has a long account. The fire of his valour which was kindled by his sword coming in contact with the rocks of Udayagiri advanced to Kondavidu and after defeating Kasavapatra, crossed the Jammiloya and reduced successively the district of Vegi (Vengi) Kona (the Godavari delta) and Kottamu, Kanakagiri, Potnur, Mademalu, Oddadi and even threatened Cuttack, so speaking. Patras of the Gajapati's army are said to have gone from Kondavidu to heaven in large numbers having been defeated by Krishna Raya. Later on Krishna Raya is represented as having planted a tall pillar with inscriptions on it at Potnur to commemorate his victory over the Gajapati. In the next verse (41) the Muhammadan soldiers of the cities of Kulbarga and Sagar killed in battle by Krishna Raya are said to be in

heaven, giving great trouble to the gods. In verse (42) he is said to have fought with the troops of Adil Khan, and having killed him in battle, to have exhibited his head as a sign of his glory. The next verse (43) describes his munificent benefactions. The five colophons give the important particulars of the capture of the Gajapati's uncle in Udayagiri, of his son Virabhadra in Kondavidu, of Praharesvara and his treasure at Kondapalli, of his worshipping God at Simhachallam and of the erection of the pillar of victory at Potnuru bearing an inscription. The first verse refers to a bloody engagement against the Muhammadans of a place called Kembavi and the destruction of its fortifications.

Appendix 'J' :—

Sources of Vijayanagar History. 53 Achyutarayavyudayam
By

Raianatha Dindima

Page 158.

Canto III—The King Narasa got the young Achyuta married to several maidens born of various families of Ruling Chiefs belonging to the race of the Sun as well as the Moon. Of all these Obambika was his favourite. Narasa wished that his three sons, Vira-Narasimha, Krishna, and Achyuta should rule the empire one after the other. Of these Vira-Narasimha ruled the kingdom in peace and released many prisoners from imprisonment. After Vira-Narasimha, Krishna Raya ascended the throne and was a terror to his enemies. He captured many fortresses like Kondavidu from his enemy, the Gajapati of Orissa, and planted a pillar of victory at Patupettanurpura. This last name seems to have miswritten for Pottunurapure near Simhadri, in the Vizagapatam district, where, according to the Amuktamalyada, Manucharitra and other contemporary works, he is said to have planted his pillar of victory.

76. *Tapatisamvaranam**By Addanki Gangadhara Kavi.*

This Telugu poem of Addanki Gangadhara Kavi is dedicated to Ibrahim Kutb Mulk, who conquered the northern province of Vijayanagar after the battle of Talikota. Kutb Mulk is said to have defeated the Savali (Adil Khan) in the west and occupied the town of Koilkonda. He captured Panugal and other forts after defeating a Muhammadan Chief whose name appears corrupted to Patra and captured from him the town of Kambhamumettu (Khammamet), and on the north he defeated Barid and captured his fort Metuku (Metk). He also captured the fort of Kondapalli after a signal victory over the Ruler of Cuttack (Gajapati). He compelled the Chief Chitaph Khan to cross the Godavari. He saw the backs of the (routed) army of Barid at a place which is not clear in the manuscript. He extended his conquests on the east as far as the mouth of the river Godavari and washed the bloodstains on his sword there. When Haidar Khan, his general, laid siege to and took the big fort of Kondapalli, he captured alive the enemy Harischandra, general of the Orissa king (possibly the same as Mukunda Harischandra, the founder of the new dynasty of Orissa).

77. *Aminabad inscription of Amin Mulk on the Eastern Gate of the Ammavaru (Goddess) temple at Aminabad.*

The following inscription is taken from the Mackenzie Records in Madras Government Oriental Manuscripts Library. The inscription is dated Saka 1514, Nandana, corresponding to A. D. 1592-93, Vaisakha, third day of the bright fortnight, Thursday. The Persian equivalent of this date is also given. The inscription says that Hazarat Ibrahim Padishah proceeded against the Vijayanagar territory in the Saka year 1502, Vikrama corresponding to A. D. 1580-81, Chaitra, fourteenth day of the dark fortnight, Tuesday, captured Uddagiri (Udayagiri) and driving Venkata Raj from the place, captured successively the fortresses of Vinukonda, Bellamkonda,

Tangeda and Kondavidu, and was ruling the whole of the Karnata (Vijayanagar) province of Kondavidu. Ibrahim Padishah's son Muhammad Kuli Padishah was crowned on Rabi, 21 A. H. 988, June 2 (A. D. 1580.)

In the cyclic year Khara, Balle Raya, Sabja, Alam Khan, Khan Khan and other subordinates of the Padishah revolted, and captured the district of Kondavidu. Thereupon the Hazarat Padishah sent his General Mulk Amin Mulk against the rebel Chiefs, from Golkonda. All the rebel Chiefs fled before Amin Mulk, who crossed the Krishna, and going to Kondavidu once more established order there by punishing the traitors and rewarding the faithful.

Appendix 'K'

Sources of Vijayanagar History.

Ahobalam Inscription of Sriranga Raya Pages. 233-234.

The following inscription from Ahobalam is dated in the Saka year 1506, Tarana, corresponding to A. D. 1584-5, thursday, the fourteenth day of the bright fortnight of the month Vaisakha. It says that while Sriranga Raya was ruling, with his capital at Penukonda, Rachappa Garu, the agent of Sathagopa Jiyangaru of the Ahobalam Mutt, and the inhabitants (Stthanamvaru) of Ahobalam set up the stone inscription in favour of the Telugu Chola Chief Mahamandale-svara Kondraju Venkataraju*, the son of Timma Raju.

It records that in the cyclic year Bahudhanya, preceding the date of the inscription i. e., A. D. 1578-79. Vibhuramuvaru (Ibrahim kutb Mulk, the Sultan of Golkonda) along with Handevaru (the Chiefs of the Hande family) had invaded the Vijayanagar country and laying waste the district round Ahobalam, occupied it for five or six years. Then the religious teacher Sri Van Sathagopa Swami, who was seventh in apostolic succession from the first Van Sathagopa upon whom the God of Ahobalam himself bestowed the robes of

Sanyasi, and the immediate disciple of the teacher, Sri Parankusa mahamuni, who was highly respected by Mukunda Deva, and who had established the idols of the Vaishnava Avatars at Purushotamam (Jagannath), approached the Emperor Sriranga Raya, and, reporting to him the said condition of the temple of Ahobalam and the surrounding country, requested him to recover the district from the Muhammadans and restore the temples to their ancient glory.

On this the Emperor Sriranga Raya prepared himself to lead an army to the district in person and drive out the enemy. But the 'High Priest' said that he need not lead the expedition in person, but might entrust it to his subordinates Kondaraju Venkataraju and Kondaraju Tirumalaraju who were designated by the God of Ahobalam, in a dream, as the fittest persons to lead the attack and restore the temples. The Emperor was struck with this, and presented the Chiefs with jewels and titles, and ordered them to march against the enemy. Then the Chiefs started with their army along with the Priest and having defeated the Hande Chiefs and the other allies of Ibrahim, made vast additions to the temple and bestowed on the temple more than its former prosperity. As a return for this the 'High Priest' Sathagopa Swami granted to the Chiefs and their descendants certain rights and privileges in the temple. *

* They were the Chiefs to whom the Telugu poems Rettamatam and Kamandakam were dedicated.

The proper name of the Hande Chief was Malakappa Nayudu. He is said in Extract No. 73 to have first fought on the side of Sriranga Raya, but after Sriranga's defeat and capture by the Muhammadans, to have transferred his allegiance to them.

He was the author of the Sanskrit drama Vasantikaparinayam.

This Mukunda Deva seems to be the same as Mukunda Harichandan who usurped the kingdom of Orissa and set up for some time as an independent sovereign. He was an ally of Aliya Rama Raya of Vijayanagar. It was through his influence that the teacher Parankusa established the worship of the Alvars at Purushottama or Jagannath. This statement is corroborated by a passage in the Sanskrit drama, Vasantikaparinavam.

Appendix 'L'

Narayanpur-Patna and its Historic Associations

BY

Kumar Bidyadhar Sing Deo. E. A., B. L., M. R. A. S.

The subject of our discussion is Narayanapur-patna which now-a-days forms a part of the Taluka of Raygarh in the Raygarh division in the Estate of Jeypore. The Thana of Narayanapur-patna is noted for the beauty of its natural sceneries. On all its sides it is surrounded by chains of mountains and provides a perpetual abode, as it were, to beauties of nature. The rivers Jhanjabati and Nagabali which flow in the Thana largely contribute to the fertility of the land. Owing to its proximity to Parvatipur, which is a famous trading centre, the subjects of the Estate living in it are among the most affluent. But the headquarters of the historic and prosperous Thana of the Narayanpur-patna is now a veritable hell. It is now a hot-bed of malaria and generally shunned by the officials and non-officials for the most part of the year. The Government is now contemplating to set up a Union Board there. The place is only 30 miles away from Parvatipur; and it is hoped that by the opening of the Koraput-Raygarh road Narayanpur-patna will once again attain great prosperity. It is situated at a distance of about 50 miles to the north-east of the headquarter town of the Jeypore Estate and is reminiscent of the ancient civilization and power of the Jeypore and Nandapur kingdoms. This is the very same Narayanapur-patna as was attacked by Bibhura Bibhu, Ibrahim Kuttub Shah, the Sultan of Golkonda, the Maharatta army of Raghuji Bhonsla and the French troops. This was the centre whence spread the Gopi cult and the religion of Universal Love propounded by Sree Chaitanya-the neo-incarnation of God. It is mentioned in Chaitanya Charitamruta that Sree Chaitanya, while he passed on the roads of

* (Published in the Journal of the Orissa Academy
Vol. I. No. 1, 1937 P. P. 26—30)

Jeypore and Nandapur, to Vidyapur, could hold even the wild beasts and birds spell-bound by his rapturous *Kirtan* of the names of God Hari. The *Doms* and the *Pans* of the depressed class and the aboriginal hilly tribes, such as the Khonds, the Savars and the Nishads, gave up their savage nature and helped Sree Chaitanya in the propagation of the Vaishnaba religion. The depressed class people of the Madgul Estate are still saturated with the genuine Vaishnavic spirit. The dark coloured Nishads of the hills, with beads of *Tulasi* (Holy Basil) round their necks, still prove that this was once a stronghold of the Vaishnabic faith. The pure ways of their life, their neat and clean attire and their blameless conducts show that long before the present day Harijan movement came into being these people had dispensed with all class-distinctions existing among themselves and realised the import of the following sloka in their lives.

“Harernama Harernama Harernamaiba Kebalam
 Kalau nastyeba nastyeba nastyeba gatiranyatha”.

(The name of God Hari and that alone is the path to salvation and in the Kali age there is none other).

The entire Nandapur kingdom, every creek and corner of it, was flooded with Sri Chaitanya's preachings on Universal Love. The “Matsya-tirtha” shrine, the holiness of which had drawn Sri Chaitanya, was situated near the capital of the ancient Nandapur kingdom. “Matsyaraj” (the king of fishes) used to remain in this holy reservoir of water, and when after the fruition of the cherished desire of the devotees they would come to give offerings to “Matsyaraj” they would stand by the side of the holy reservoir of water and silently intimate their desire by internal prayer. If “Matsyaraj” would become pleased he would come out to the surface and signify his desire to accept the offering by throwing up water. In Paderu, near this shrine, there is a throne made of stone. It is said that the kings of the Matsya line used to sit upon this at the time of their coro-

nation. Paderu, Matsyakunda, Nandapur, Jeypore, Narayanapur-patna and Raygarh were the famous centres of the Vaishnava religion. The metal images of Gods Madanmohan, Chaitanya and Nityananda have been removed from Narayanapur-patna to the headquarter town of Jeypore. The metal image of God Chaitanya, with his arms raised aloft, is a very attractive one. The preachers of the Gouriya Matha have not as yet taken any notice thereof although they have visited Jeypore more than once. The festival held in honour of this Deity during the "Dola Jatra" has not its match anywhere either in Orissa or in Madras. The object of worship during this festival is the aforesaid image of Chaitanya. After worship is offered to this image on the "Dolamandap" the worshippers engage themselves in "*Fagu*" play (besmearing each other's person with red powder). It cannot be said definitely when exactly these images came to be removed to Jeypore from Narayanapur-patna. From a study of the history of the Jeypore Raj-family it appears that the removal had taken place after the reign of Languliya Biswambhara Deva who was a devout Vaishnava.

Narayanapur-patna is 50 miles away from Jeypore. One has however, to travel 10 miles to the east from Lakshmipur by the proposed Raygarh road. The road that runs from Narayanapur-patna to Nandapur after crossing the proposed road at Lakshmipur and passing through Kakkirigumma and Similiguda was at one time known as Biswambhara Deva's road. This was the road on which the troops of the Nandapur kings, otherwise known as the southern Gajapatis, passed freely through the entire region from the river Godavari to Gunupur on their mission of defending the kingdom of Nandapur. Soldiers were despatched to Nandapur through the aforesaid Languliya Biswambhar Deva's road to repel the advancing French troops under General Bussy. The fort of Bobbili fell as a result of the clash between the troops of the French General and those of Jeypore. It has been graphically described in the book "History of Hindustan" by Orem. The troops of the Sultan

of Golconda occupied Narayanapur-patna for a period of six months. Their mosque and ruins of their residence stand even to-day near the Bayamal mountain on the other side of the river Jhanjabati. There is a tradition that whoever goes to the Bayamal mountain become "bāyā" or mad. The place where the mosque stands is known as Turkapeta. Between Turkapeta on the one side and Narayanapur on the other flows the river Jhanjabati. From the bed of the river one gets a clear view of the ruins of Narayanapur-patna.

The palace of Languliya Biswambhar Dev was within this fort and it was known as Champanagar. The palace is now a mass of ruins.

The ruins of the Gariaghat in the bed of the river Jhanjabati near Champanagar are still to be seen. A long flight of steps in stone was erected, and it ran from the palace of Champanagar to Gariaghat.

Tradition has it that the sixteen thousand queens of Biswambhar Deva sported in water at this ghat. It is said that Biswambhar Deva in his devout zeal to imitate Lord Krishna married each day a new queen, and their number eventually rose to sixteen thousand. These ladies were accommodated in the palace of Champanagar.

There is block of stone still inside the ruined palace, resembling in shape a tapering "Linga" of God Siva, and it bears upon it about thirty holes. It is said that the holy stones of "Salagrama" were being fixed in these holes and Biswambhar Deva used to take his bath sitting on the stones.

It appears from the Madalapanji (the palm leaf annals of the Puri Jagannath temple) that the Gajapati Kings of Puri used to take their bath by sitting on the Salagrama stones and for this they acquired the title of "Chalanti" (moving) "Vishnu" (God). The king of Nandpur after the death of the Gajapati-monarch Prataparudra declared themselves as Gajapatis of Orissa and introduced in their own palaces every custom and

every exalted royal practice of the royal house of Puri. In imitation of Swargadwara (gate to heaven) of Puri they had their *Dharma Dwara* (gate to piety), without crossing which no one could get inside Nandapur.

It is said that Biswambhar Deva after he renounced the world repaired to the "Atma" mountain and disappeared.

The Atma mountain is situated to the south of Narayanapur-patna fort. The Khonds of the village Laumala, etc., believe that the King Biswambhara is still immersed in meditation upon the heights of the mountain. The queens of Biswambhar Deva immolated themselves on the funeral pyre of their husband. The place where their self-immolation took place stands even to-day and is known as "Satee-garta" or the pit of Satees.

This pit appears to be very deep. Even at this day an elephant can stand in it without being visible outside. In width it is now twelve cubits.

The temples of Garachandi and Jagannath which stood near this pit were completely demolished by the Muhammadans and have now been replaced by two thatched houses. There stands a very old "Neem" tree near the Jagannath temple. The leaves of the tree, contrary to the laws of Nature, taste sweet instead of tasting bitter. King Biswambhar Deva used to partake of the leaves every day. There is a ten-cubit long cannon lying at the foot of the "Neem" tree, and it was used in the battles against the Muhammadans.

At the other end of the town there is another, "Satee-Kunda" and it is known as "Kukkura Satee-Kunda" which means the pit of canine Satees. It is said that the dogs of the queens of Biswambhar Deva immolated themselves here when their mistresses burnt themselves on the death of their lord. Some Muhammadan tombs stand near this pit. A road running from Narayanapur-patna to Parvatipur passes by these tombs. The temple of God Jhareswar stands on the bed of the

river Jhanjabati. Raja Biswambhar Deva's family believed that the God could grant every cherished desire, and therefore he offered him daily worship.

Appendix 'M'

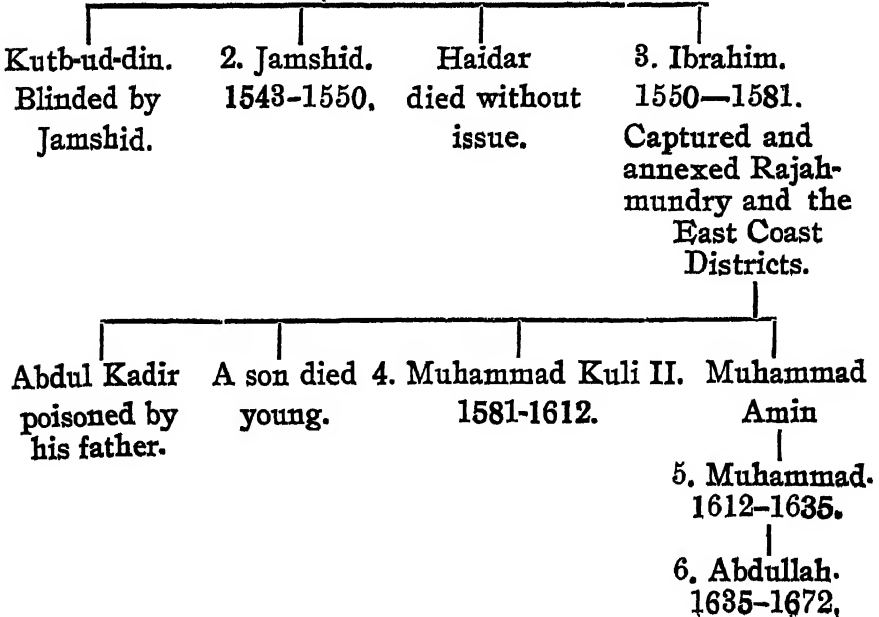
Genealogy of the Kutb Sahi Dynasty.

(Golconda)

Kutb-I-Mulk was governor of Telingana under Muhammad Bahmani III. He withdrew from court after his master's murder of Mahmud Gawan, but remained loyal to the crown till A.D. 1512, or, as some say, 1518, when he proclaimed himself independent. He made Golkunda his capital.

1. Kutbu-I-Mulkh Muhammad Kuli Kutb Shah I.

A. D. 1512 (or 1518)—1543—murdered.



*Notes :—*5. Abdullah Kutb Shah was succeeded by Abdul Hasan, whose relationship to Abdullah seems doubtful. In the Imperial Gazetteer he is called son-in-law in the pedigree table (II. 390), but in Vol. xiii, p. 239, he is 'nephew'. (He was a member of Kutub Shahi family and was the third son-in-law of Abdulla. Sarkar's Aurangzeb IV, also article in Journal of Indian History, Vol. xii)—Editor.

Abul Hassan, alias, 'Tana Shah' was defeated by Prince Shah Alam in 1685; Hyderabad was again looted and Abul Hasan compelled to submit. In 1687 Golkonda was annexed to Delhi.

Appendix N.

The copper-plate grant of the Golconda Dynasty to Vira Vikrama in 1664.



Appendix 'O'

Jeypore in Vizagapatam
(Now in Orissa since 1936)

BY

B. SINGH DEO.

Jeypore is a big Oriya Civil State in the District of Vizagapatam in Madras. It has an area of about 15,000 square miles. Briefly its area is double that of Travancore and almost equal to its neighbour, the State of Bastar in C. P. Although Jeypore is a Civil State, the Government of Madras treats its Proprietor as a Semi-Ruling Chief.

It has its historic traditions, not second to some of the important Indian States. More than a century back Jeypore entered into engagements with the British, whereby in lieu of protection against invasion it undertook to pay a certain subsidy.

These sanads or engagements are, in their eyes, as sacred as the treaties with the present day Ruling Princes. In essence there is hardly any difference between sanads granted to Jeypore and the treaties entered into with the Ruling Chiefs.

Further, we learn from the statistical papers relating to India, printed for the Court of Directors of the East India Company in 1858, that Jeypore was once included in the list of the 'Madras Native States' as a 'Protected' and 'Tributary' State 'located' in Orissa.

The affairs of the whole Jeypore Agency are looked after by an Agent to His Excellency the Governor. We cannot compare it with an ordinary Civil Zemindary. The Local Government calls it a Samasthanam, with rules and regulations of its own. The Oriya community cherishes the idea that some day or other the India Government would amalgamate this tract with the Orissa proper and thus create a separate province for

them. It is ruled by a Rajput family who generally claims descent from the independent ruling dynasty of Kashmir or Jammu in Northern India. The name of its present Maharajah is Sri Sri Rama Chandra Deo Bahadur. At present the Jeypore Samasthanam is being managed by an I. C. S, Dewan appointed by the Maharaja himself. In the year 1925 I paid my visit to Jeypore for the first time, and our friend Mr. Ramdas made me acquainted with the antiquities of the Raj which was once a very powerful kingdom in the Deccan. Still the Jeypore family uses the title 'Jharkhand Padsha' which was acquired by them in the days of The Great Moghuls. In the modern period, the Samasthanam goes by the name of Jeypore. But formerly it was known as Nandapura Kingdom. In the copper-plates we read the title "Nandapura Bhupati" used by previous Rulers of this hoary kingdom. From the name of Nandapura G. Ramdas infers that the ancient Nanda family of Magadha once exercised their sway over this tract of land, because, the former capital of Jeypore was named after Nanda, which was also the family name of a Ruling Dynasty in Bihar. "Even in the fifth century B. C., the Empire of the older Nandas had extended into Kalinga and they had constructed canals, choultries and other kinds of structures. It can be said without fear of contradiction that towns also were founded in their name. Nandapur means the town of Nanda; so the chief seat of the kingdom under consideration must have been founded during the time when Kalinga was under the sway of the Nandas, old and new. The fact that Nandapur had its origin in the time of the Nandas is supported by documentary evidence also. In the excavations of the Buddhist remains at Bhattiprolu, a crystal hexagonal bead with an inscription on it has been discovered, and it is now in the Madras Museum." The inscription mentions the name of Nandapur. It is mentioned by Rea. It is written in Prakrit and is translated by Luders thus :—

'Gift by the women from Nandapura and the novices (Samanudesa) from Suyanamaka in the Ayasakasathi

Committee of Glatanakera (Glanakarava)'. (The Maharajah's College Magazine, Vizianagram, Nos. 3 and 4, Vol. IV).

However, the author of the Jeypore article has not given us adequate materials with which we can rely upon his theory. Whatever it may be, we cannot reject it altogether. We read in history that the Nandas were of anti-brahmanical faith, and most probably, Jainism was their favorite cult. Because Kautilya declares after his victory over Mahapadma Nanda that he was a Brahmin who had restored Sastram and Sastram by crushing the power of the Nandas, (Kautilya's Arthasastra by Samo Sastri). Still, the Jaina remains are visible in Jeypore and Nandapur and confirm our idea that once it was a place of Jaina influence. The heaps of Jaina images and the vast ruins of Jaina temples clearly indicate that in the days past Nandapur was a centre of Jaina religion. "Some would make us understand that Kalinga was Jaina, as it was long under the anti-brahmanical Nandas whose Jaina remains probably are found now in Jeypore, and Asoka who was a devotee of Siva first and a descendant of one who ostensibly overthrew the Nandas to protect the Brahmin and the Veda, fought with Kalinga on religious grounds", (J. A. H. R. S., July 1926 p. 50). During my residence at Jeypore Mr. Ramdas led me to inspect several Jaina images which are at present worshipped there by the local people as so many Hindu gods and goddesses. As for example, I found a nude Jaina image in standing posture, which is believed by the villagers to be a *Murty* of Gangamai, and goats and sheep are sacrificed to propitiate it. In my opinion some day or other it will be proved that almost all the stone images in Jeypore once belonged to the Jaina Dharma. The village Jaina Nagar i. e. the city of the Jainas, is still in existence near Jeypore, The difficulty that often arises with the scholars in identifying Jaina images with those of Baudhdha, is due to their ignorance of the Jaina scriptures. Like Buddhism, Jainism is not so widely known to the scholars, with its peculiarities and morals.

At least those who like to carry a light to a particularly obscure corner of our history, should study the Jaina *granthas* before they come forward to inform the public about the past days of the Agency Division. We learn from the Jaina scriptures of Ayranga Sutta and Acharanga Sutta that long before the commencement of the Christian era the Jaina preachers explored the unreclaimed forest tract that extends from the district of Manbhum in Bihar to the Vizagapatam Agency, in order to spread their religion among the hill tribes. The Jaina Sravakas or laymen traversed the jungle mahal or Jharkhand in pursuit of mineral-wealth, (Gazetteer of Manbhum)

The Mauryas colonised Tosali and made it a centre of Buddhism in ancient Kalinga. So also there is no wonder in the founding of a new settlement Nandapura by the Nandas after their family name and thus giving an impetus to the propagation of Jainism. Nevertheless, Ramdas has thrown out his suggestion, not as one which he has any strong evidence to support, but as a speculation, the investigation of which may throw light on the obscure annals of an obscure but once locally powerful kingdom. We often come across the history of Vijayanagar, Bahamani Kingdom, Bijapur etc., in Southern India. Indian and foreign scholars as well have written enough on their rise and fall. But the glorious history of Nandapur or Jeypore-Raj is still in oblivion. A few scholars have taken notice of it up till now. Scientific investigations, careful and detailed studies are not undertaken by the research scholars in these parts. We can well compare this Agency with the Atharagarjat of Sambalpur or the Killagarjat of Cuttack or the Chattisgarh Agency of the Central Provinces. In the pre-British days Nandapur had several internal divisions of its own, and at the head of these was Nandapur itself.

“Whatever may be their origin, it is certain that an ancestor of the Jeypore family was in possession not only of the country comprised in the limits of the Jeypore Zamindary, as it now stands, but all the present hill Zamindaries which lie

at the base of the Ghauts, when the founder of the Vizianagram Raj came up to Chicacole in the train of the Golgondah Fouzdar Sher Muhammad Khan, about the year 1652", (Carmaichel's Manual). The following are the divisions that formerly comprised Jeypore :— (1) Madgole, (2) Kasipur (3) Andra (4) Salur (5) Panchipeta (6) Chemudu (7) Sangamvalasa (8) Kurupam and (9) Merangi. Such was the strong position of Jeypore before the year 1753 (in this period it is alleged that Jeypore was given to Vizianagram). The Vizianagram Raj family generally claims that Jeypore was all along dependent upon them. But the records of the English writers fail to convince us of this fact. D. F. Carmaichel writes "It was during his (Fowzdar of Chicacole's) brief alliance with Viziam Raj against the advance of the French, that the Nawab of Chicacole confirmed, by Sanad, a grant of the Jeypore country in Jaghir to Viziam Raj with the title of 'Manne Sultan' or Lord of the Highlands. The grant and title are stated to have been previously assigned by the Nizam himself, but the Sannad was actually issued under the seal of the Nawab of Chicacole". The learned author of the District Manual doubts the authenticity of the grant of Sannad under the seal of Nizam himself. The whole record clearly shows that in time of distress and in order to avoid the imminent French danger, the Fowzdar had to solicit the favour of Viziam Raj by granting him Jeypore in the shape of a Jaghir. But Viziam could actually never bring Jeypore under his subordination. It was the civil war between Lala Krishna Deo and Vikrama Deo that gave opportunity for the first time to the Vizianagram family to put a claim over the above mentioned zamindaries of Jeypore. It claimed them not as a right but in return for its assistance to the latter in a fratricidal quarrel. Later on, the said zamindaries revolted against Sitaram Raz but reduced to submission with the aid of the Company's troops. Practically speaking, the Fowzdar and the [Sepoys of the Company were absolutely responsible for Jeypore's nominal dependence on Vizianagram. Thus the supremacy of the Pushapatis over Jeypore was not achieved by any right of

conquest. "Sitaram Raz endeavoured to manage the country (the Jeypore zamindaries) himself assigning a small taluk to Vikrama Deo for his expenses, but the constant revolts of the Jeyporeans proved so irksome to him that he was glad to restore the whole to its owner, on an annual peshcush of 40,000 rupees but of which no more than 30,000 was ever obtained". Even he could not realise the Peshcush fixed by himself to its full amount and he had to remain satisfied with what Jeypore paid out of its own accord. Jeypore's so called subordination to Vizianagram lasted only for a few years and even this with occasional breaks. On the other hand, there is ample evidence to show that Jeypore was formerly much more powerful than Vizianagram.

A few years after this even, again we see the powers of Jeypore when it helped Bastar-Raja Durya Deo in recovering his State from his younger brother Ajmeer Singh.

"Of these, seven Gurhs namely (1) Kotepur (2) Choorchoonda (3) Oomerkota, (4) Raigurh (5) Poragarh (6) Bagdurh, (7) Salmee are now included in the Jeypore dependency, five of them having been ceded by Durya Deo, the 14th Rajah, about eighty years ago, in lieu of assistance received from the Jeypore Rajah, to enable him to recover the throne of the dependency from his younger brother Ajmeer Singh, who had forcibly wrested it from him, the other two Gurhs or talooks (No. 6 and 7) are stated to have been encroached upon by the Jeypore Rajah; the former at the time of Dalput Deo, Rajah of Bastar, and the latter in the time of Mahipal Deo, his son". (Vide C. Elliot's Report on the Buster and Kharonde Dependencies of the Raepore District, 1856).

And Jeypore's possession of the said Gurhs up to this date bears testimony to it. Bastar was at that time a very powerful State and Jeypore's ability to interfere with its affairs proves beyond doubt its superiority in strength and position to Vizianagram. Nay, even the national flag of Bastar was snatched away by the Jeyporeans, which they still use in their

Dasara festival. In January last I visited Jagadapur, the capital of Bastar, and there the tradition goes that the family of Jeypore did render much help to the present ruling family of Bastar.

Vizianagram rose to prominence by forming a league with the Gajapatis of Parlakimidi. But Jeypore defeated the Parlakimidi Gajapatis and in this concern the stone inscription near Gunupur should be read thoroughly and restored from further ruin.

There is another account which proves the greatness of the family before the advent of the British or the French. Raja Vijaya Chandrakhya of Jeypore captured the image of Kanaka Durga from Gajapati Purushottam Dev when he was on his way back to Orissa through this country after his success in the great expedition led against Conjeevaram. (Gazetteer of the Vizagapatam District, p. 262). But this story seems to be rather incredible. As a student of history, I confess my inability to rely upon it. The prowess of Purushottam Gajapati is too well known to need any repetition. He spread his suzerainty as far as Conjeevaram. Even the mighty kingdom of Vijayanagar had to lay prostrate before him. Therefore, Jeypore's opposition to Purushottam and taking away the image is out of the question.

Further, it was during the regnal years of Purushottam Deva only that Vinayaka Deo began his career as a Hill Chieftain amidst all sorts of difficulties. The whole narrative rather proves that Jeypore had close connection with the Gajapatis of Orissa as they have adopted the Thakurani Kanaka Durga as the Goddess of their family. This supports the view of Mr. Oram who says that, the family is descended from a Raja who was a favourite of the ancient King of Jagannath and sovereign of the Northern Circars, and was given his daughter in marriage and this tributary principality as her dower'.

Besides this, the Jeypore family has matrimonial connection with Madgole-Raj family. The Madgole family claims

that their originator descended from a fish and married a daughter of the King of Orissa, and was appointed to rule over the 'Oddavadi country'. This account of the copper-grants furnishes us with another proof that the founder of Jeypore was also a vassal of the Gajapatis.

Mr. Carmichael calls it 'a more sober account' and goes further and says that the principality was bestowed upon Vinayak Deo, the founder, on the extinction of the old line of Nandapuram Chiefs of Sila-vamsa. Nothing is mentioned about the Sila-vamsa line in the Gazetteer. We learn from the stone inscription at Simhachalam and at Srikurmam that in 1427 A. D. Vatsaraja of Silavamsa was the Ruler of Nandapur and his queen was the daughter of Jayantiraja of Oddadi. Their offspring was Pratapa Ganga Raja who reigned from 1427 to 1435 A. D. This Oddadi is the corrupt form of Odra-Vadi or Odiya-badi, i. e., the land of the Odras. The article on the Utkal and Odra tribes published in the Calcutta Review of March 1927, states that the Utkalas and the Odras are one and the same tribe and they are to be identified with the Odra-class of Orissa.

The above dates exactly correspond with the date of foundation of the kingdom by Vinayaka Deo. The old Sati memorials at Konda Kamberu in Malkangiri and Rayagada show that formerly the Sati rite had attained much popularity with the people of this country. The present Jeypore-family which bears the title of Deva and has the sun for its emblem is one of the old Houses now surviving in India. But their actual family sign is Valatra-du, i. e., a rope with which the Brinjaris tether their cattle. The Brinjaris are a low class of people who are always noted for their rearing up of cattle. The sun has been in use for the last two generations only. Instead of "Surya" we find 'Valatradu' in all the copper plates discovered till now. The tradition goes that in the beginning of his reign, Vinayaka Deo was overthrown by his subjects and his position was recovered with the assistance of a leader of the Brinjaris. Since that time, the Jeypore family, in

recognition of the faithful service rendered to their ancestor, has been appending 'Valatradu' to their signatures. However, the students of Ethnology and Anthropology can find in Jeypore a fine field for their research work.

The whole Agency is the abode of various aboriginal tribes of whom one can make a comparative study in one place only. "India we all know, has been the home of various races of Man from a very remote past. Some of them who still live almost in a state of isolation, may, in my opinion, be shown to possess some such physical characteristics and social habits as are likely to have been due to the influence of the geographical areas which they inhabit, or rather, have been inhabiting since very long. Buxton has very rightly remarked in his 'Peoples of Asia' that the influence of geographic environment can be very conveniently studied in India and opens a very wide field of research which has been at present but little traversed". (Aborigines of Central India, p. 1).

If anybody wants to realise the truth of this learned remark, he should visit these Agency parts at any rate. In a word, Jeypore is to some extent, the epitome of India from the view point of study of the different aboriginal tribes. The following are the aboriginal races that are generally found in Jeypore:—Savara, Koya, Gadaba, Khond, Bhumiya, Gond, Parajas etc., etc. In my paper on the Ancient Bhanja Kingdom of Kalinga, published in the Maharajah's College Magazine, Vizianagram (Vol. VI, No. 1, p. 33 to 42), I have said that the Savaras or Saharas are the oldest of all the hill-tribes and most probably they are the original inhabitants of this country. The jungle tribes of Kalinga are mentioned in the edicts of Asoka in the 3rd century B. C. Then, Pliny who lived in the 1st century A. D. mentions the people of the places as Sauri. Probably he meant the Saharas. But Ptolemy in the 2nd century A. D. mentions the people as Sabaras and the Salceni, i. e. the children of the Sal tree, a very appropriate name, considering the primeval Sal forests existing in the country.

"The whole Jeypore Zamindary is full of forests, and even now primeval forest exists around Sogaru. This forest region extends north-wards into Ganjam Agency and west-wards into the tract now known as the Chattisgarh States of The Central Provinces. It is no wonder if this region, where even now exist primeval forests, was called by the name of Mahavana'. (J. A. H. R. S. April 1927, p. 232).

"Sabara, in the Aitareya Brahmana (an early time work forming a part of the Vedic Literature) is such a definite name for an aboriginal tribe as may be unmistakably identified today with the name of those people of low culture who scatter about in some isolated parts of Central India, in Orissa and in the Oriya-speaking tracts of the Districts of Ganjam and Vizagapatam in the Presidency of Madras. Sabar, Suir, Sahara itself are the names which the various sections of the aforesaid people bear today in different localities of their modern distribution."

In the Aranya Khanda of the Ramayana we read that Rama met one Sabara woman in the course of his search for Sita. Lord Srikrishna was shot down by a Savara named Jara. Even in the 8th century A. D. Pallavamalla calls this country the land of the Sabaras. They are well known for their witchcraft called Sabarividya. The old image of Nilmadhava in Puri was in their custody. The present Daitapatis (temple-servants) of the Puri temple are said to have descended from the Savaras.

But it is curious enough to note that the Gazetteer of Vizagapatam mentions nowhere the Nagas, a primitive race who are also noteworthy in Jeypore. Mr. Carmichael has recorded the description of the Nangur Parja or the naked ryots who I think can be identified with the Bastar-Nagas of whom so much has been said by Rao Bahadur C. V. Vaidya, Chief Justice of Gwalior State. Nagarjuna preached Buddhism among these Nagas. "In the tract known as Bastar, where the Naga tribe ruled about a thousand years ago, most of the abo-

iginies lived stark naked up till even so late a date as the nineteenth century. In fact there are men still living who have seen them in that condition. The local authorities had to teach them the use of clothes by free distribution of the longoties or small strips of cloth to be wrapped round the loins and enforced their orders by excluding from local markets such as would not use them". (The Nagas of Central India by Hiralal). In Jeypore also the local authorities adopted the same measure in order to induce them to wear clothes. In this paper I am not going to describe the rest of the hill tribes of the Agency. It is sufficient to say that some of them belong to the Dravidian group, while the others to the great Kolerian family.

With the above remarks I conclude my article on Jeypore and hope that the Andhra as well as the Oriya scholars will direct their attention towards it, and I am confident that the historical investigations may discover a lost chapter in the History of India in a bygone age.

Appendix P.

(*Yayaticharitram.*)

This poem, written in unmixed Telugu, was written by the poet Ponnikanti Telaganaraya, and dedicated to the Muhammadan Chief Amin Khan, General of Ibharam (Ibrahim Kutb Shah). Amin Khan's elder brother Gatata Khan is said to have gone to the court of Akbar, and to have highly pleased him by his conversation. He marched against a certain Visvanatha Dev, and, having defeated him, captured a large number of elephants and horses. He went to the court of the Adil Khan several times and fetched the tribute he consented to pay his master. He also fought the Nizam Shah and Madan-mulk Barid and compelled them to pay tribute to his suzerain. The kings of the Karnata (Vijayanagar) used to send him valuable presents, and Gatat Khan is said to have stood high in the estimation of Ibrahim Kutb Shah. He was a very pious man and was able to understand and write several language as Arabic, Persian, Gujarati, Telugu, Kannoji, and Arema ccha (?).

Of his brother Fazl Khan, the work says that on one occasion he went with a large army to the territory of Sriranga Raya, and (without any fighting) by negotiation took Sriranga Raya to his suzerain and brought about a treaty between them, for which achievement he was greatly applauded. Fazl Khan is said to have got the following presents from various sovereigns, palanquins from the Nizam-ul-Mulk (of Ahmadnagar), Pegu ponies from the Adil Khan (of Bijapur), elephants from the Chiefs of the seven Madems (the hilly tracts of the Orissa border), boxes of pearls from the Emperor of Vijayanagar. Fazl Khan gave the valuables to his Sovereign Ibrahim (Ibharam) and stood high in his estimation.

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